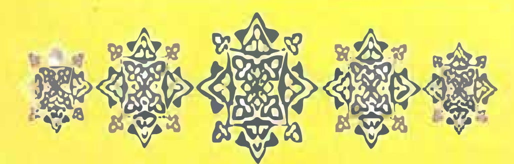
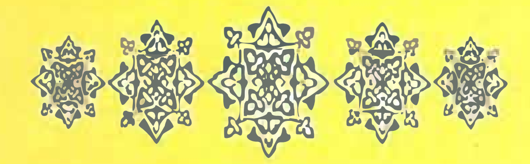


# The Contemporary Era & The Prophetic Traditions



Shaheedelslam

Hazrat Maulana Muhammad Yousaf Ludhyanvi

(Rahimahullah)

# The Contemporary Era
# and
# The Prophetic Traditions

ShaheedeIslam
Hazrat Maulana Muhammad Yousuf
Ludhyanvi (Rahimahullah)

Rendered into English by:
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(Kashmir)

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## Translator’s Note

بسم الله الرحمن الرحيم

الحمد لله وسلام على عباده الذين اصطفى

It is never an easy task to translate a text, and the job gets tougher when it comes to Prophetic Traditions - as every single word uttered by the Prophet (Sallallahu Alaihi Wasallam) is taken as a decree of guidance. While translating this compilation, I have tried my level best to keep it close to the source text, but it is almost impossible to translate each and every word of a language, particularly Arabic - owing to its tremendous richness, in totality. Here, it is imperative to mention that I have kept the word ‘*fitnah*’, that has come very often in this compilation, as it is, and its English translation within brackets according to the context - as, to me, in this compilation it has been the most difficult word to translate into a single English word. I hope reader will be able to comprehend it, wherever mentioned, by the context.

Reader is invited to contemplate on each and every single word of this compilation, and, apart from taking into consideration the advices, warnings, guidance, proscriptions, prescription etc., enhance his belief regarding the finality and truthfulness of our beloved

Prophet (Sallallahu Alaihi Wasallam) after observing how every word prophesied by him more than fourteen centuries back is coming true like daylight.

May Allah elevate the status of Shahid Mawlana Muhammad Yousuf Ludhianvi (RA) for coming up with such a magnificent compilation at a crucial juncture when the Ummah has plunged into the lowest ebb of disobedience, and drifted afar from the Islamic teachings. Going through it has left me with the feeling that perhaps Mawlana (RA) has responded to an intuition to compile what is, at this time, beneficial and crucial requirement of the Ummah. May this compilation spark fresh spirit of belief, hope, strength and resolution into the Ummah which is presently in a timid, desolate, feeble and irresolute state.

I am highly indebted to my teacher and Sheikh Dr. Rafiq Ahmad for being always there to guide me in every possible way; whatever this worthless creature has of any good is because of him. I am also extremely thankful to my friend Mr. Aabid Ahmad for his invaluable advices/suggestions whenever/wherever needed.

May Allah accept this humble endeavour, and may it become a medium of our reformation.

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## Note of Appreciation

You have executed a lot of courage and done a commendable attempt in translating this book into English. You must always supplicate to Allah for its acceptance and for the grant of more tawfeeq to continue with such kind of work. May Allah bestow upon you success in this world and the next, and make you an obedient doer. May He accept your endeavour.

***Moulana Muhammad Ilyas Ludhyanvi (DB)***
*Grandson -Shaheed Hazrat Moulana Muhammad Yousuf Ludhyanvi (Rahimahullah)*
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# Foreword

بسم الله الرحمن الرحيم

الحمد لله وسلام على عباده الذين اصطفى

Allah (SWT) created man and sent him as the vicegerent on earth. He made elaborate arrangements for mankind by sending prophets along with divine scriptures from time to time. Finally, He sent the Seal of the Prophets - Sayyiduna Muhammad (Sallallahu Alaihi Wasallam) with the last and final testament - the Qur'an. Being the last Ummah and no prophet to come, the world is certainly going to end in forthcoming years, the exact time of which is known to Almighty Allah alone. There are unending aspects which reveal the truthfulness of Islam; one of them being the predictions, particularly about the era before the Hour, prophesied by the Holy Prophet (Sallallahu Alaihi Wasallam) fourteen hundred years ago. We people, in the 21st century, are ourselves witnessing many of these predictions coming true. These things definitely enhance the faith of a believer.

ShaheedeIslam Hazrat Maulana Muhammad Yousuf Ludhyanvi (Rahimahullah), the noted scholar of the subcontinent in the recent past, has done tremendous hard work by collecting numerous authentic sayings of our beloved Prophet (Sallallahu Alaihi Wasallam) in his

book *'Asr Haazir Ahaadith-i-Nabavi Kay Aayeenay Main'*. It has been a great service to the Ummah rendered by him. May Allah elevate his rank more and more in the Hereafter. Since the book is in Urdu and those not well versed with the language were finding it difficult to comprehend it completely. A dire need of its English version was felt in order to make it available for those comfortable with the English language. This difficult job was undertaken by dear Sameem Husain who, as I personally know, had to put lot of effort and hard work to accomplish the task. It is always a difficult job to translate anything while keeping the original message of the author intact; I think, dear Sameem has done that beautifully. May Allah accept his hard work and give him *Tawfeeq* to do more and more service to Islam with *Ikhlaas*.

***Prof. Dr. Rafiq Ahmad.***
*19/11/2009*

***Author:***
*Instrument for Understanding Qur'an;*
*Aijaz-ul-Qur'an;*
*Introduction to al-Hadith;*
*Introduction to al-Qur'an;*
*Need for Divine Guidance;*
*Tafsir Surah Fatihah;*
*Furu-ul-Iman (translation only);*
*Ra'fatul Bari (English Commentary Sahih Bukhari).*

## Introduction

بسم الله الرحمن الرحيم

الحمد لله وسلام على عباده الذين اصطفى

The contemporary era may have advanced a great deal scientifically and materialistically, but when it comes to moral values, spiritual insight and *Imanic* essence, it is the worst era of humanity. The pervasive storm of cunningness and slyness, fraud and deception, wickedness and mischief, frivolous fun and fruitless sport, disbelief and hypocrisy, cruelty and ignobility, has posed a serious danger to the vessel of humanity. The earth is quacking because of the mischief machinery of the vicegerent—man, shivering is the sky. Land and sea, mountains and deserts, beasts and birds, all are raising the call *"al-Amaan wal Hafeez",* in protest. Humanity is gasping its last, its pulse is sinking, and step by step the condition of this 'dying patient' is deteriorating. Witnessing all this, the wise are led to believe ever so more that the time of the universe drawing to a close is not too far. In the following pages, a mirror from the prophetic traditions is put forth in which all the features of the contemporary era can be perceived. Further, the issues, worth reforming, pertaining to scholars, preachers, rulers

and commonalty have also been identified. This compilation is not intended to criticize any particular class of people. The only avidity is that we turn our attention towards self-reformation after observing our characteral countenance in this immaculate mirror.

This series was initiated in the monthly *'Bayyinaat'* and the above introduction was published along with its first episode. Upon further search the compilation was to be completed and put in the form of a book, subject to the availability of time. However, things didn't happen that way. Friends are insisting to publish what is available right now. If divine help remains associated further additions will be done later.

May Allah accept it and protect the Ummah from all kinds of *fitnah*.

***Muhammad Yousuf Ludhianvi*.**
*15.10.1405 H.*

## The excellences of memorizing hadith

عن أَبِيه عن زيد بنِ ثَابِت قَالَ سمعت رسولَ اللَّه صلى الله عليه وسلم يقُولُ نضر اللَّه امرأً سمع منا حديثًا فَحفظَه حتى يبلِّغه (أبو داؤد)

*Narrated Zaid bin Thabit, "May Allah keep that individual fresh and tender who heard our words and memorized them and then delivered them (to others)."*



**1. Danger of destruction; When?**

عن زينب ابنة جحشٍ رضي اللهُ عنها قَالَت قيلَ (و في رواية قلت) يا رسولَ اللَّه أَنهلك وفينا الصالحونَ قَالَ نعم إِذَا كَثُر الْخبثُ .

(صحيح البخاري، صحيح مسلم)

Ummul Mu'mineen (Mother of the believers) Sayyidah Zainab bint Jahsh (RA) narrates that the Prophet (Sallallahu Alaihi Wasallam) was asked, "O Messenger of Allah! Would we be destroyed even if virtuous people are among us? He replied, yes, (it will be so) when malignity (of sins) will become rampant."

*(Bukhari, Muslim)*

**2. Trend of deceit and distrust; and representation by inefficient and inept people**

سيأتي على الناسِ سنوات خداعات يصدق فيها الكَاذب ويكَذَّب فيها الصادق، ويؤتمن فيها الخائن ويخونُ فيها الأَمين، وينطق فيها الرويبِضةُ،

قيلَ: وما الرويبِضةُ؟ قَالَ: الرجلُ التافَه يتكَلّم في أَمرِ العامة.

(عن أبي هريرة – ابن ماجه، كترل العمال)

Soon, people will witness numerous years of massive deception. It will be an era in which liars will be considered as truthful and truthful liars, dishonest as faithful and faithful dishonest; and Ruwybidhah (الرُوَيْبِضَة) will represent people. It was asked, "What is Ruwaybidhah"? They were told "The inefficient and inept individual who opines in the vital dealings of common people."

*(Kanzul Ummal)*

**3. Myriad of Qaaries (Qur'an reciters)**

سيأتي علَى أُمتي زمانٌ يكْثُر فيه القُرآءُ ويقلُّ فيه الفُقَهاءُ ويقْبض العلْم ويكْثُر الهَرج، ثَم يأتي من بعد زمانٌ يقْرأُ القُرآنَ رِجالٌ من أُمتي لا يجاوِز تراقيهم، ثُم يأتي من بعد زمانٌ يجادلُ الْمُشرِك بِاللهِ الْمُؤمن في مثْلِ ما يقُولُ.

(عن أبي هريرة كتر العمال)

Soon, a time will come upon my Ummah when the number of Qaaries (Qur'an reciters) will increase and that of Faqeehs (Jurists) will decrease; knowledge will be taken away and turmoil will proliferate. After that, another time will come when such people of my Ummah will also recite Qur'an to whom it will not go down beyond their collarbones (i.e., their hearts will be void of comprehending, believing and honouring it). Then, another time will come when a polytheist, claiming to be a

monotheist, will argue with the Mu'min (believer) on the issue (of belief).

*(Kanzul Ummal)*

**4. Immorality - the sign of intelligence**

يأتي علَى الناسِ زمَانٌ يخير الرجلُ فيه بـ العجزِ والفُجورِ، فَمن أَدرك ذَلك الزمان فَليختَرِ العجز علَى الفُجورِ.

(عن أبي هريرة ،كترل العمال)

Soon, a time will come upon people when man will be forced to accept either being labelled a fool or adopt immoral activities. So, whosoever faces such a time should prefer to become laughing stock for others than indulging in an immoral activity.

*(Kanzul Ummal)*

**5. Remnants of humanity**

عن أَبِى هريرةَ قَالَ قَالَ رسولُ اللَّه صلَّى اللهُ علَيه وسلَّم لَتنتقَونَّ كَما ينتقَى التمر من أَغْفَاله فَلْيذْهبن خياركُم ولَيبقَين شراركُم فَموتوا إِن استطَعتم.

(كترل العمال)

You will be separated just like fine dates are separated from the worthless. The virtuous individuals among you will be taken away and the worst ones will remain behind. At such a time if it is possible for you to die (because of grief), you should.

*(Ibn-u-Maajah)*

**6. Profligacy of men and women**

لَيت شعرِي كَيف أُمتي بعدي ح تتبختر رِجالُهم وتَمرح نِسائُهم! ولَيت شعرِي ح يصيرونَ صنفَينِ: صنفًا ناصِبِي نحورِهم في سبِيلِ اللهِ، وصنفًا عمالاً لغيرِ اللهِ.

(ابن عساكر عن رجل – كترل العمال)

I wish I knew what my Ummah's condition will be after me (and what they will have to witness) when their men will resort to strutting and their women romp around (publically). And I wish I knew when my Ummah will split into two groups; (one) who will remain determined to Allah's path; and (two), who will do everything for the sake of - other than Allah.

*(Kanzul Ummal)*

**7. The Hour and the moon-sighting**

من اقترابِ الساعة أَن يرى الهلَالُ قَبلاً فَيقَالُ: للَيلَتينِ، وأَن تتخذَ المَساجِد طُرقًا، وأَن يظهر موت الفُجاءَة.

(عن أنس – كترل العمال، جمع الفوائد)

One of the signs of the Hour is that the moon will be sighted prematurely, thus the moon of 1st (day) will be considered that of 2nd. The mosques will turn into thoroughfares; and, sudden and unexpected deaths will become common.

*(Kanzul Ummal)*

**8. Specific signs of the Hour**

من أَشراط الساعة الفَحش والتفحُّش وقَطيعةُ الرحمِ وتخوِينِ الأَمِ ، وإيتمانُ الخَائنِ.

(طس عن أنس، كتزل العمال)

Among the specific signs of the Hour are:

- Immorality.
- Abusive language.
- Estrangement of relations.
- Declaration of faithful as treacherous and treacherous faithful.

*(Kanzul Ummal)*

**9. Hired witnesses and funded oaths**

لَيأْتين علَى الناسِ زمانٌ يكَذَّب فيه الصادق ويصدق فَيه الكَاذب ويخونُ الْأَمين ويؤتمن الْخائن ويشهد الْمرءُ ولَم يستشهد ويحلَف وإِنْ لّم يستحلَف ويكُونُ أَسعد النّاسِ بِالدنيا لُكَع ابن لُكَع لَا يؤمن بِاللهِ ورسوله

(مجمع الزوائد، فيض القدير شرح الجامع الصغير)

Certainly, a time will come to people when truthful among them will be termed as liars and liars truthful; treacherous will be dubbed as faithful and faithful treacherous. People will bear witness without being called for, and will take oath without being asked for; and the children of ignoble forefathers will be most fortunate in worldly (riches) having no belief in Allah and His Messenger.

*(Majmu'a Zawaa'id, Faizul Qadeer)*

**10. Confrontation of hardships concerning faith**

عن أَنسِ بنِ مالك قَالَ قَالَ رسولُ اللَّه صلَّى اللهُ علَيه وسلَّم يأتى على الناسِ زمانٌ الصابِر فيهِم على دِينه كَالْقَابِضِ على الْجمرِ

(الترمذي)

Narrated Anas (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "A time will come to people when - the example of a person staying steadfast in his faith (Islam) will be like that of one holding a burning coal in his hand."

*(Tirmidhi)*

**11. Loss due to deprivation of virtuous souls**

عن مرداسٍ الأَسلَمِىِّ قَالَ قَالَ النبِىُّ صلَّى اللهُ علَيه وسلَّم يذْهب الصالحونَ الأَولُ فَالأَولُ ويبقَى حفَالَةٌ كَحفَالَة الشعيرِ أَوِ التمرِ لاَ يباليهِم اللَّه بالَةً.

(صحيح البخاري كتاب الرقاق)

Narrated Sayyiduna Mirdaas Aslami (RA) that the Prophet (Sallallahu Alaihi Wasallam) said, "The pious men will depart one by one, and inefficient and inept people will remain behind like the way grotty barley or dates remain behind after segregation; Allah will not care about them."

*(Bukhari)*

## 12. Ignorant devotees and disobedient Qaaries

يكُونُ في آخرِ الزمان عباد جهالٌ وقُراءٌ فَسقَةٌ.

(عن أنس – كترل العمال)

Towards the end of time there will be ignorant Aabids (devotees) and disobedient Qaaries.

*(Narrated Anas, Kanzul Ummal).*

## 13. Pride over mosques

عن أَنسِ بنِ مالك قَالَ قَالَ رسولُ اللّه صلَّى اللهُ علَيه وسلَّم لاَ تقُوم الساعةُ حتى يتباهى الناس فى الْمساجِد.

(ابن ماجة ونحوه عند النسائي)

Narrated Sayyiduna Anas (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "The Hour shall will not occur until people will feel pride in (staying inside or in relation to) the mosques".

*(Ibn Maajah, Nasa'ie)*

## 14. Two groups from among Ahl-un-Naar (dwellers of the Fire)

عن أَبى هريرةَ قَالَ قَالَ رسولُ اللّه صلَّى اللهُ علَيه وسلَّم صنفَان من أَهلِ النارِ لَم أَرهما قَوم معهم سياطٌ كَأَذْنابِ الْبقَرِ يضرِبونَ بها الناس ونساءٌ كَاسيات عارِيات مميلاَت مائلاَت رءوسهن كَأَسنِمة الْبخت الْمائلَة لاَ يدخلْن الْجنةَ ولاَ يجِدنَ رِيحها وإِنَّ رِيحها لَيوجد من مسِ ة كَذَا وكَذَا.

(صحيح مسلم)

Narrated Sayyiduna Abu Huraira (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Two groups from among the dwellers of the Fire are such whom I did not see (i.e., they will come later):
(i) – who in whose hands will be whips like ox-tail and they will flog people (unjustly);
(ii) – women, who even though dressed will still be naked (because of transparent or insufficient clothes to cover their body as per Shariah). They will entice (people by exposing their body and by their attractive dresses) and get lured (by intermingling with men). Their heads will be like the humps of 'Bukht' camel (because of fashion). They will neither enter the Garden nor smell its fragrance, though smelt from a distance.
*(Muslim)*

**15. Shabbiness of Islamic world and its causes**

عن ثَوبانَ قَالَ قَالَ رسولُ اللّه صلّى اللهُ علَيه وسلّم يوشك الأُمم أَنْ تداعى علَيكُم كَما تداعى الأَكَلَةُ إِلَى قَصعتها فَقَالَ قَائلٌ ومن قلّة نحن يومئذ قَالَ بلْ أَنتم يومئذ كَثير ولَكنكُم غُثَاءٌ كَغثَاءِ السيلِ ولَينزِعن اللّه من صدورِ عدوِّكم الْمهابةَ منكُم ولَيقْذفَن اللّه فى قُلُوبكُم الْوهن فَقَالَ قَائلٌ يا رسولَ اللّه وما الْوهن قَالَ حبُّ الدُّنيا وكَراهيةُ الْموت .

(أبو داؤد)

Narrated Sayyiduna Thawban that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Time is close when (infidel) nations will summon one another (and conspire) to attack you like the way those sharing a ta-

blecloth invite other to join their (delicious) dish. Someone asked, "Will it be because of our insignificant number?" He replied, "No, you will be innumerable at that time, but worthless like scum and rubbish carried down by a torrent; and Allah will take out your fear and dignity from the hearts of your enemies' and cast 'Wahn' into your hearts". Someone asked, "O Messenger of Allah (Sallallahu Alaihi Wasallam)! What is Wahn?" He replied, "Love of the world and aversion to death".

*(Abu Dawood)*

**16. Undutiful and inefficient followers**

عن عبد اللّه بنِ مسعود أَنَّ رسولَ اللّه صلَّى اللهُ عليه وسلَّم قَالَ ما من نبيٍّ بعثَه اللّه فى أُمة قَبلِي إلاَّ كَانَ لَه من أُمته حوارِيُّونَ وأَصحاب يأْخذُونَ بسنته ويقْتدونَ بِأَمرِه ثُم إِنها تخلُف من بعدهم خلُوف يقُولُونَ ما لاَ يفْعلُونَ ويفْعلُونَ ما لاَ يؤمرونَ فَمن جاهدهم بِيده فَهو مؤمن ومن جاهدهم بِلسانِه فَهو مؤمن ومن جاهدهم بِقَلْبِه فَهو مؤمن ولَيس وراءَ ذَلك من الإِيمان حبةُ خردلٍ .

(صحيح مسلم)

Narrated Abdullah bin Mas'ood (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Before me, any prophet, whom Allah sent to his people, had some sincere and selected companions who followed his ways and obeyed his commands. Afterwards, such disobedient successors would come who professed what they didn't practice; and practiced what they were not commanded to do. (Similarly, such disobedient people will come in

this Ummah who, though claiming to follow Islam, will still act against its decrees). He who strives against them with his hand is a believer; he who strives against them with his tongue is a believer; and he who strives against them with his heart (i.e., consider their misdeeds as corrupt at least by his heart) is also a believer (of lesser degree though); and below this there is no faith not even equal to a mustard seed.

*(Muslim)*

**17. *Fitnah* (trials) of Dajjal (antichrist), and novel concepts**

عن أَبي هريرةَ يقُولُ قَالَ رسولُ اللَّه صلَّى اللهُ علَيه وسلَّم يكُونُ فى آخرِ الزمان دجالُونَ كَذَّابونَ يأتونكُم من الأَحاديث بِما لَم تسمعوا أَنتم ولاَ آباؤكُم فَإِياكُم وإِياهم لاَ يضلُّونكم ولاَ يفْتنونكُم .

(صحيح مسلم)

Narrated Sayyiduna Abu Huraira (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "During the last days there will be many quacks and imposters who will put before you words (novel concepts regarding Islam) which neither you nor your forefathers would have heard of. Beware of them; beware of them. Don't let them mislead you and drive you towards *fitnah* (trials)".

*(Muslim)*

**18. *Fitnah* (mischief) of the wicked Ulema**

عن علي رضي اللهُ عنه‘ قَالَ قَالَ رسولُ اللهَ صلَى الله‘ علَيه وسلَم

يوشك أَن يأتي علَى الناسِ زمانٌ لا يبقٰى من الإِسلامِ إِلا إسمه، ولا يبقٰى من القُرآن إِلا ر ه، مساجِدهم عامرةٌ وهي خراب من الهُدىٰ علَماؤهم شر من تحت أَديمِ السماءِ من عندهم تخرج الفتنةُ وفيهِم تعود .

(البيهقي في شعب الإيمان، مشكاة)

Narrated Sayyiduna Ali (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, “Soon a time will come when nothing of Islam will endure but its name and nothing of Qur’an will persist but its words. Their (believers’) mosques will be highly splendorous but devoid of rectitude and righteousness. Their (so-called) Ulema will be the worst creatures residing beneath the blue sky; it will be they from whom mischief will emerge and return back to (i.e., they will be its fabricators as well as axis centers).

*(Baihaqi Mishkaat)*

## 19. Unending succession of Ahl-ul-Haq *(those who follow the truth)*

عن معاوِيةَ يقُولُ سمعت النبى صلّى اللهُ علَيه وسلّم يقُولُ لاَ يزالُ من أُمتى أُمةٌ قَائمةٌ بِأَمرِ اللّه ، لاَ يضرُّهم من خذَلَهم ولاَ من خالَفَهم حتى يأْتيهم أَمر اللّه وهم علَى ذَلك

(متفق عليه)

Sayyiduna Muawiya narrated: I heard the Prophet (Sallallahu Alaihi Wasallam) saying, "A group of people amongst my followers will remain steadfast on Allah's

commands. They wont be harmed by those forsaking them or by those opposing them. They will remain committed to the right path till the arrival of Allah's command (i.e., Qiyaamah)."

*(Agreed upon)*

**20. Dividing line in-between the true Ulema and the wicked ones**

عن أَنسٍ رِضي اللهُ عنه' – رفَعه' – أَلعلَماءُ أُمناءُ الرُّسلِ على عبادِ اللهِ مالَمْ يخالطُوا السُّلطَانَ ويداخلُوا الدُّنيا، فَإِذَا خالَطُوا السُّلطَانَ وداخلُوا الدنيا فَقَد خانوا الرُّسلَ فَاحذَروهم واعتزِلُوهم (و في رِواية واجتنِبوهم).

(كنز العمال)

Narrated Sayyiduna Anas (RA) that the Prophet (Sallallahu Alaihi Wasallam) said, “The Ulema are custodians (regarding the Islamic religion) of the Messengers on Allah’s bondsmen (concerning their religion) as long as they don’t intermingle with rulers (while leaving behind the religious demands) and enter into the temporal world. But once they become hand in glove with rulers and submit to the world, they have embezzled the Messengers; thus, beware of them and stay away from them”.

*(Kanzul Ummal)*

**21. Time will turn decrepit**

عن أَبِي موسٰى رفَعه' لا تقُوم الساعةَ حتىٰ يجعل كتاب اللهِ عارا،

ويكُونَ الإِسلام غَرِيبا، حتىٰ تبدو الشحناءُ بين الناسِ، وحتىٰ يقبض
العلم، ويهرم الزمانُ، وينقُص عمر البشرِ، وتنقَص السنونَ والثَّمرات،
ويؤتمن التُّهماءُ ويتهم الأُمناءُ، ويصدق الكَاذب ويكَذَّب الصادق،
ويكثُر الهَرج وهو القَتلُ، وحتىٰ تبنىٰ الغرف فَتطَاولُ، وحتىٰ تحزنَ ذَوات
الأَولاد وتفرح العواقر، ويظهر البغي والحَسد والشُّحُّ ويهلك الناس
(ويتبع الهَوىٰ ويقضىٰ بالظَّنِّ ويكثُر المَطَر ويقلَّ الثَّمر ويغيض العلم
غَيضا، ويفيض الجَهلُ فَيضا، ويكُونَ الولَد غَيظاً والشّتاءُ قَيظاً، وحتىٰ
يجهر بِالفَحشاءِ، وتزوي الأَرض زيا، ويقُوم الخُطَباءُ بِالكذبِ فَيجعلُونَ
حقّي لشرارِ أُمتي، فَمن صدقَهم بِذَلك ورضي بِه لَم يرِح رائحةَ الجَنة.
(ابن أبي الدنيا، طب وأبو نصر السجزي في الإبانة وابن عساكر – عن
أبي موسى، ولا بأس بسنده).

(كترل العمال)

Narrated Sayyiduna Abu Musa (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "The Hour shall not occur until:

- (Acting upon) the Book of Allah will be deemed a disgrace;
- Islam will turn weird;
- Enmity among people will become common;
- Knowledge will be taken away;
- Time will turn decrepit;
- Man's age will lessen;
- Time and (food) production will (lose blessings and) decrease;

- Unreliable people will be considered as faithful and faithful unreliable;
- Anarchy and killings will take place;
- Pride will be felt over lofty buildings;
- Fecund mothers will feel grieved and sterile ones delighted;
- Injustice, jealousy and greed will rule;
- People will get killed;
- Falsehood will thrive;
- Truthfulness will decline;
- People will dispute and disagree with one another in every matter;
- Whims and desires will be followed;
- Decisions will be given on mere conjecture;
- Despite heavy rains production will decrease;
- Fountains of knowledge will wither away and the floods of ignorance will deluge;
- Children will be cause of annoyance
- It will be hot during winter;
- Fornication will become customary;
- Cords of the earth will be withdrawn;
- Khateebs (religious preachers) will utter lies;
- My due (i.e., *Mansab-i-Tashri'*: legislative post) will be handed over to the worst people of my Ummah, therefore, whosoever authenticated them and approved of what they say, will not even smell the fragrance of the Garden.

*(Kanzul Ummal)*

**22. Selling faith for (mundane) world**

عن أَبِى هريرةَ أَنَّ رسولَ اللهِ صلّى اللهُ علَيه وسلّم قَالَ بادروا بِالأَعمالِ

فتنًا كَقطَعِ اللَّيلِ الْمظْلمِ يصبِح الرجلُ مؤمنًا ويمسِى كَافرًا أَو يمسِى مؤمنًا ويصبِح كَافرًا يبِيع دينه بِعرضٍ من الدُّنيا

(مسلم)

Narrates Abu Huraira that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, “Be prompt in doing good deeds before the turbulent times - which would be like the layers of dark night. Man will be a believer in the morning and an unbeliever in the evening, or he will be a believer in the evening and an unbeliever in the morning; (he) will be selling his faith for few bucks.

*(Muslim)*

**23. When will the Hour come?**

عن أَبِى هريرةَ قَالَ بينما النبِىُّ صلَّى اللهُ علَيه وسلَّم يحدِّثُ إذا جاءَ أَعرابِىٌّ فَقَالَ متى الساعةُ؟ قَالَ إِذَا ضيِّعت الأَمانةُ. قَالَ كَيف إِضاعتها؟ قَالَ إِذَا وسِّد الأَمر إِلَى غَيرِ أَهله فَانتظرِ الساعةَ.

(بخاري)

Narrated Abu Huraira: While the Prophet was addressing Sahaaba, a Bedouin came and asked, "(O Messenger of Allah (Sallallahu Alaihi Wasallam)) When will the Hour come?" The Prophet (Sallallahu Alaihi Wasallam) said, "When the practice of honouring a trust is lost, expect the Hour." The Bedouin asked, "How could it be lost?" He said, "When power will shift into the hands of the undeserved ones, then wait for the Hour"

*(Bukhari)*

## 24. Tendency towards homosexuality

عن أَنسٍ رضي الله عنه مرفُوعاً إِذَا استحلَّت أُمتي خمساً فَعلَيهِم الدمار: إِذا ظَهر فيهِم التلاعن، ولَبِسوا الحَرِير، واتخذُوا القَينات، وشرِبوا الخُمور، واكتفَى الرِّجالُ بِالرِّجالِ والنِساءُ بِالنِّساءِ.

(كنز العمال)

Sayyiduna Anas (RA) quotes from the Messenger of Allah (Sallallahu Alaihi Wasallam) as saying, "When my people will consider (the following) five Halaal (lawful), destruction will descend upon them:

1. When taunts and curses become a norm among them;
2. Men will put on silken dresses;
3. Keep chanteuses;
4. Consume liquor;
5. And men will suffice (sexually) with men and women with women".

*(Kanzul Ummal)*

## 25. Music parties, and gatherings of monkeys and pigs

عن أَنسٍ رضي الله عنه – مرفوعا – يمسخ قَوم من أُمتي في آخرِ الزمان قردةً وخنازير قَالُوا يا رسولَ اللهِ ويشهدونَ أُنك رسولُ الله وأَن لا إِله إِلا اللهُ قَالَ نعم ويصلُّونَ ويصومونَ ويحجُّونَ قَالُوا فَما بالُهم يا رسولَ الله! اتخذُوا المَعازِف والقَينات والدُّفُوف ويشربونَ هذه الأَشربةَ فَباتوا علَى لَهوِهم فَأَصبحوا قردةً وخنازِير. رواه سعيد بن منثور.

(فتح الباري)

Narrated Sayyiduna Anas (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, “Some people of my Ummah will metamorphose into monkeys and pigs”. The Sahaaba asked, “O Rasulullah (Sallallahu Alaihi Wasallam)! Would they be bearing witness that you are the Messenger of Allah and that there is no god but Allah?”. He said, “Yes; they will (ostensibly) offer prayer, keep fast and perform Hajj”. The Sahaaba asked, “Then, why will it happen to them, O Rasulullah (Sallallahu Alaihi Wasallam)?”. He said, “They will take to musical instruments, chanteuses, drums, liquor consumption, (and finally) spend their night in fun and amusement, and in the morning metamorphose into monkeys and pigs”.

*(Fathul Baari)*

**26. Misleading interpretations regarding unlawful things**

عن حذَيفَةَ رضي اللهُ عنه ٬ – رفعه – إِذَا استحلّت هٰذه الأُمـ ـةُ الخَمـ ـر بِالنبِيذ والرِّبا بِالبيعِ والسُّحت بِالهَدية واتجروا بِالزكَاة فَعند ذٰلك هلَاكُهم ليزدادوا إِثماً.

(الديلمي، كترل العمال)

Narrated Sayyiduna Huzaifa (RA) that the Messenger of Allah said, “When this Ummah will legalise liquor by calling it juice, usury by profit and bribe by gift; and utilise Zakaat property in business, that will be the time of their destruction in consequence of excessive wrong-doing”.

*(Baihaqi, Kanzul Ummal)*

## 27. Terming immorality and immodesty as culture and fine arts

حدثَنا عبد الرحمنِ بن غَنمٍ الأَشعرِىُّ قَالَ حدثَنِى أَبو عامرٍ أَو أَبو مالك الأَشعرِىُّ واللّه ما كَذَبنِى سمع النبى صلَّى اللهُ علَيه وسلَّم يقُولُ لَيكُونن من أُمتى أَقْوام يستحلُّونَ الْحر والْحرِير والْخمر والْمعازِف ، ولَينزِلَن أَقْوام إِلَى جنبِ علَمٍ يروح علَيهِم بِسارِحة لَهم ، يأْتيهِم يعنِى الْفَق لحاجة فَيقُولُوا ارجِع إِلَينا غَدًا . فَيبيِّتهم اللَّه ويضع الْعلَم ، ويمسخ آخرِين قردةً وخنازِير إِلَى يومِ الْقيامة

(بخاري)

Sayyiduna Abdu-r-Rahman bin Ganam al-Ash'ari (RA) narrates, "Abu Amir (RA) or Abu Malik Al-Ash'ari (RA) said to me - and by Allah they didn't speak a lie, that he heard the Prophet (Sallallahu Alaihi Wasallam) saying, "From among my followers there will be people who will consider it lawful (by pleasing interpretations) the committal of illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments. And there will be some people staying near a mountain side where their cattle will return after grazing; a needy will ask them for something, but (with disdain) they will tell him, "Return to us tomorrow." Allah will send chastisement to them during that night, and let the mountain plummet on them, and transform the rest of them (who give pleasant interpretations regarding the prohibited things) into monkeys and pigs until the Day of Resurrection."

*(Bukhari)*

## 28. Bad end of immorality

عَنِ ابنِ عمر أَنَّ النبِى صلَّى اللهُ عَلَيه وسلَّم قَالَ إِنَّ اللَّه عز وجلَّ إِذَا أَراد أَنْ يهلك عبدًا نزع منه الْحياءَ فَإِذَا نزع منه الْحياءَ لَم تلْقه إِلاَّ مقيتًا ممقَّتًا فَإِذَا لَم تلْقَه إِلاَّ مقيتًا ممقَّتًا نزِعت منه الأَمانةُ فَإِذَا نزِعت منه الأَمانةُ لَم تلْقَه إِلاَّ خائنًا مخونًا فَإِذَا لَم تلْقه إِلاَّ خائنًا مخونًا نزِعت منه الرحمةُ فَإِذَا نزِعت منه الرحمةُ لَم تلْقَه إِلاَّ رجِيمًا ملَعنًا فَإِذَا لَم تلْقَه إِلاَّ رجِيمًا ملَعنًا نزِعت منه رِبقَةُ الإِسلاَمِ.

(ابن ماجه)

Narrated Sayyiduna Ibn Umar (RA) that the Prophet (Sallallahu Alaihi Wasallam) said, "When Allah decides to eliminate a person, (first of all) He seizes his modesty and once it is done (then because of immodesty) you will find him odious; when such will become his condition, trust will be (also) seized from him and once it is done, (then because of his distrust) you will find him treacherous and deceitful; when his condition will reach to such extent then mercy is also seized from him and once it is done (then because of cruelty) you will find him accursed and rejected; and when he will reach to this level, the collar of Islam is removed from his neck and he feels disgraced by his faith (i.e., Islam).

*(Ibn Maajah)*

## 29. Disagreement and confusion

عَنِ ابنِ مسعود رضي اللهُ عنه' – مرفوعا – إِنَّ أَولَ هٰذه الأُمة خيارهم وآخرها شرارهم مختلفَين متفَوِّقين فَمن كَانَ يؤمن بِاالله واليومِ الآخرِ

فَلَتأته منِيته وهو يأتي الناس ما يحبُّ أَن يؤتي إِلَيه.

(رواه ابن حبان، كترل العمال)

Narrated Abdullah bin Mas'ood (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Verily, the initial part of this Ummah is that of virtuous people and the last one will be that of wicked ones, wielded by disagreement and confusion among them. Therefore, whosoever has faith in Allah and the Last Day must (desire to) die in the state of behaving with people the way he likes them to behave with him.

*(Ibn Hibban, Kanzul Ummal)*

**30. Three crimes and three punishments**

عن أَبِي هريرةَ رضي اللهُ عنه قَالَ قَالَ رسولُ اللهِ صلَّى اللهُ علَيه وسلَّم إِذَا عظَّمت أُمتي الدُّنيا نزِعت منها هيبةُ الإِسلَامِ وإِذَا تركَت الأَمر بِالمَعروف والنهى عنِ المُنكَرِ حرِمت بركَةَ الوحيِ وإِذَا تسابت أُمتي سقَطَت عن عينِ اللهِ.

(در منثور، الترمذي)

Narrated Sayyiduna Abu Huraira (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "When my Ummah will consider this (temporal) world significant, then the awe and honour of Islam will depart from their hearts; when they will leave enjoining (people) what is right and forbidding what is wrong, they will be deprived of the blessings of the revelation; when they will abuse one another, they will fell down from Allah's

sight.

*(Dur Manthur, Tirmidhi)*

**31. Clear signs of the Hour**

عنِ ابنِ مسعود رضي اللهُ عنه' (سأَلَ النبِي صلَّى اللهُ علَيه وسلَّم عن أَشرِاط الساعة وأَعلَامها فقَالَ)

يا ابن مسعود! إِنَّ لساعة أَعلَاماً وإِنَّ لساعة أَشراطاً أَنْ يكُونَ الْولَد غَيظاً، وأَنْ يكُونَ الْمطَر قَيظاً (قيظا: قاظ يومنا قيظا: اشتد حره فهو قائظ. والقيظ: صميم الصيف. المعجم الوسيط 2/770. ب) وأن يقبض الأشرار فيضا،

يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ يصدق الكَاذب وأَنْ يكَذَّب الصادق،

يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ يؤتمن الخَائن وأَنْ يُّخونَ الْأَمين،

يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ يُّواصلَ الْأَطْباق وأَنْ يُّقَاطَع الْأَرحام،

يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ يسود كُلَّ قَبِيلَة منافقُوها وكُلَّ سوقٍ فُجارها،

يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ يكُونَ الْمؤمن في الْقَبِيلَة أَذَلَّ من النقَد،

يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ تزخرف المَحارِيب وأَنْ تخرب الْقُلُوب،

يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ يكْتفى الرِجالُ بِالرِّجالِ والنِّساءُ بِالنِّساء،
يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ تكَنف الْمساجِد وأَنْ تعلُو الْمنابِر،
يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ يُّعمر خراب الدُّنيا ويخرب عمرانها،
يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ تظْهر الْمعازِف وشرِب الْخمور،
يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ تشرب الْخمور،
يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ تكْثُر الشُّرطُ والْهمازونَ والْغمازونَ واللّمازونَ،
يا ابن مسعود! إِنَّ من أَعلَامِ الساعة وأَشراطها أَنْ تكْثُر أَولَاد الزِّنا.
(عن ابن مسعود – كترل العمال ص 224 ج 41)

Narrated Sayyiduna Ibn Mas'ood (RA), "I enquired of the Prophet (Sallallahu Alaihi Wasallam) about the signs of the Hour, he said,

- "O Ibn Mas'ood, certainly there are some signs of the Hour viz., children will be cause of annoyance (because of disobedience); it will be hot even during rains; and there will be a deluge of immoral and mischievous people".
- "O Ibn Mas'ood, verily, among the signs of the Hour is that truthful will be considered as liars and liars

truthful".

- "O Ibn Mas'ood, verily, among the signs of the Hour is that treacherous will be considered as faithful and faithful treacherous".
- "O Ibn Mas'ood, verily, among the signs of the Hour is that relationship with strangers will be deepened and severed with kith and kin".
- "O Ibn Mas'ood, verily, among the signs of the Hours is that the leadership of every tribe will be in the hands of its hypocrites; and the supremacy of every market in the hands its immoral people".
- "O Ibn Mas'ood, verily, among the signs of the Hour is that a believer in his tribe will be considered despicable than sheep".
- "O Ibn Mas'ood, verily, among the signs of the Hour is that the Mehraabs (niche inside mosques) will be decorated, and the hearts (of people) will be desolate".
- "O Ibn Mas'ood, verily, among the signs of the Hour is that men will satisfy their sexual urge with men and women with women".
- "O Ibn Mas'ood, verily, among the signs of the Hour is that mosques' premises will be turned splendorous and pulpits will be elevated".
- "O Ibn Mas'ood, verily, among the signs of the Hour is that deserted places of the world will be inhabited and inhabited ones rendered deserted".
- "O Ibn Mas'ood, verily, among the signs of the Hour is that musical instruments will be in rife, and liquor will be consumed in open.
- "O Ibn Mas'ood, verily, among the signs of the Hour is that different kinds of liquor will be consumed

(like water).

- "O Ibn Mas'ood, verily, among the signs of the Hour is that there will be myriad of policemen, fault-finders, backbiters and taunters".
- "O Ibn Mas'ood, verily, among the signs of the Hour is that illegitimate children will proliferate".

*(Kanzul Ummal)*

**32. Better to die than to live**

عن أَبِى هريرةَ قَالَ قَالَ رسولُ اللَّه صلّى اللهُ عَلَيه وسلّم إِذَا كَانَ أُمراؤكُم خياركُم وأَغْنِياؤكُم سمحاءَكُم وأُموركُم شورى بينكُم فَظَهر الأَرضِ خير لَكُم من بطْنِها وإِذَا كَانَ أُمراؤكُم شراركُم وأَغْنِياؤكُم بخلاَءَكُم وأُموركُم إِلَى نِسائكُم فَبطْن الأَرضِ خير لَكُم من ظَهرِها.

(الترمذي)

Narrated Sayyiduna Abu Huraira (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "When your rulers are kind and pleasing; your affluent ones generous and charitable; and you get your affairs solved (solicitously) by mutual consultations, then the spine of the earth is better for you than its stomach (i.e., it is better for you to live in such a milieu than to die); and when your rulers are wicked; your affluent ones miser; and your affairs in charge of your women (i.e., you obey decisions taken by them like a dutiful servant), then the stomach of the earth is better for you than its spine (i.e., it is better for you to die than living such a life).

*(Tirmidhi)*

## 33. Era of dictatorship, oppression and despotism

عن أَبِى ثَعلَبَةَ الْخشنِىِّ عن أَبِى عبيدةَ بنِ الْجراحِ ومعاذ بنِ جبلٍ رضى اللّه عنهما عنِ النبِىِّ صلَّى اللهُ علَيه وسلَّم قَالَ إِنَّ اللّه بدأَ هذَا الأَمر نبوةً ورحمةً وكَائنًا خلاَفَةً ورحمةً وكَائنًا ملْكًا عضوضًا وكَائنًا عتوةً وجبرِيةً وفَسادًا فى الأُمة يستحلُّونَ الْفُروج والْخمور والْحرِير وينصرونَ علَى ذَلك ويرزقُونَ أَبدًا حتى يلْقَوا اللّه عز وجلَّ.

(رواه أبو داؤد الطيالسي،

ترجمان السنة والبيهقي في شعب الإيمان)

Narrated Sayyiduna Abu Thalbah Khashni, Sayyiduna Abu Ubaidah bin Jarrah and Sayyiduna Ma'aadh bin Jabl (RA) narrated the Prophet (Sallallahu Alaihi Wasallam) said, "Allah began this Ummah with Prophethood and mercy, then (after the Prophethood) there will be an era of Caliphate and mercy; after that there will be tyrannical reign; after that there will be sheer dictatorship, oppression, despotism and widespread turmoil in the Ummah; those people will make it lawful the committal of fornication, the consumption of liquor and the donning of silken clothes; despite that, they will be rendered assistance and fed by Allah all the time until meeting Him (i.e., until their death).

*(Abu Dawood, Baihaqi)*

## 34. Era, when distinction between lawful and unlawful will disappear

عن أَبِى هريرةَ رضي الله عنه عنِ النبِيِّ صلَّى اللهُ علَيه وسلَّم قَالَ يأْتي

علَى الناسِ زمانٌ، لاَ يبالى الْمرءُ ما أَخذَ منه أَمن الْحلاَلِ أَم من الْحرامِ.

(بخاري)

Sayyiduna Abu Huraira narrates the saying of the Prophet (Sallallahu Alaihi Wasallam), "A time will come when one will not bother (because of self-will or greed) whether it is lawful or unlawful what he takes.

*(Bukhari)*

**35. Era, when there will be deluge of usury**

عن أَبِى هريرةَ قَالَ قَالَ النبِىُّ صلَّى اللهُ علَيه وسلَّم لَيأْتين علَى النـ ـاسِ زمانٌ لاَ يبقَى أَحد إِلاَّ آكَلَ الرِّبا فَإِنْ لَم يأْكُلْه أَصابه من بخارِه قَالَ ابن عيسى أَصابه من غُبارِه .

(فتح الباري)

Sayyiduna Abu Huraira (RA) narrates that the Prophet (Sallallahu Alaihi Wasallam) said, “Certainly, a time will come to mankind when none will remain untouched by usury; thus, anyone avoiding it forthrightly will still be affected by it vapour”. Sayyiduna Ibn Isa (RA) said, “Some of its dust will reach him”. (In this case, though not getting directly involved in devouring usury, he will still be deprived of the blessings of pure earnings).

*(Fathul Baari)*

**36. Three stages of Jihaad against the transgression of those in power**

عن عمر بنِ الْخطَّابِ قَالَ قَالَ رسولُ اللهِ صلَّى اللهُ علَيه وسلَّـم: إِنـه‘

تصيب أُمتي في آخرِ الزمان من سلْطَانِهِم شدائد ، لا ينجو مِنْهُ إلا رجلٌ عرف دين اللهِ، فَجاهد علَيه بِلسانه ويده وقَلْبه، فَذَلك الَّذي سبقَت لَهُ السوابِق؛ ورجلٌ عرف دين اللهِ ، فَصدق بِه ، ورجلٌ عرف دين اللهِ فَسكَت علَيه ، فَإِنْ رأى من يعملِ الْخير أَحبهُ علَيه ، وإِنْ رأى من يعمل بِباطلٍ أَبغضهُ علَيه ، فَذَلك ينجو على إِبطَانه كُلِّه.

(رواه البيهقي في شعب الإيمان)

Narrated Sayyiduna Umar (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "My Ummah will be subjected to severe hardships (in religious matters) in a number of ways by those in power. Only three types of individuals will remain unscathed:

i. that who fathomed Allah's faith correctly and then strived for it with his tongue, hand and heart, and therefore, progressed because of the (all three) advancements he made;

ii. that who understood Allah's faith and then (verbally) attested it (i.e., proclaimed it publically);

iii. that who, though fathoming Allah's faith, still remained silent (i.e., loved the one he found engaged in virtuous deeds and hated whom he spotted doing evil), so he, in spite of concealing his love and hate, will be eligible to enter the Garden.

*(Baihaqi)*

## 37. Era, when invocations will be turned down

عن حذَيفَةَ بنِ الْيمان عنِ النبِيِّ صلَّى اللهُ علَيه وسلَّم قَالَ والَّذى نفْسِى

بِيده لَتأْمرنَّ بِالْمعروف ولَتنهونَّ عنِ الْمنكَرِ أَو لَيوشكَن اللّه أَنْ يبعثَ علَيكُم عذَاباً منه ثُم فَتدعونه فَلاَ يستجِيب لَكُم .

(الترمذي)

Narrated Hasdhrat Hudhaifa (RA) that the Prophet (Sallallahu Alaihi Wasallam) said, "By Whom in Whose Hand my soul is, you shall have to enjoin what is right and prohibit what is wrong, or else, not improbable that Allah may send punishment on you; thereafter, you invoke Him but He leaves you unanswered.

*(Tirmidhi)*

**38. Era, when Allah's protection will suspend**

عنِ الْحسنِ رحمةُ اللهِ عليه قَالَ قَالَ رسولُ اللهِ صلَّى اللهُ علَيه وسلَّم لا تزالُ هٰذه الأُمةُ تحت يد اللهِ وفي كَنفه ما لَم تمالِ قُراءُها أُمراءَها ولَم يزكِّ صالحوها فُجارها وما لَم يمن خيارها شرارها فَإِذَا فعلُوا ذالك رفَع اللهُ عنهم يده' ثُم سلَّطَ اللهُ علَيهِم جبابِرتهم فَساموهم سوءَ الْعذَابِ وضربهم بِالْفَاقَة والْفَقْرِ وملاءَ قُلُوبهم رعبا.

(كتاب الرقاق لان المبارك)

Sayyiduna Hasan Bisri (RA) quotes a statement of the Messenger of Allah (Sallallahu Alaihi Wasallam) saying, "This Ummah will always remain under Allah's protective Hand and His shelter as long as its Ulema and Qaaries wont, frivolously, agree with the opinions of rulers; Ummat's virtuous people (out of sycophancy) wont turn up in defense of immoral; Ummat's best peo-

ple wont (for their personal interests) give hopes to the worst. But, once they will start doing so, Allah will hold back His Hand (i.e., pay no attention); then He will set up, from among them, tyrants and despots who will make them taste severe torment, subject them to poverty and hunger, and fill their hearts with fear (of their enemy).

*(Kitaab-ur-Riqaaq Ibn Mubaarak)*

**39. Era, when Allah will be wrathful**

عن أَنسِ بنِ مالَك – أَراه مرفُوعًا – قَالَ يأتي علَى الناسِ زمانٌ يدعو الْمؤمن للْجماعة فَلا يستجاب لَه، يقُولُ اللهُ أُدعنِي لنفْسِك ولِما يحزنك من خاصة أَمرِك فَأُجِيبك وأما الْجماعةُ فَلا إِنهم أَغْضبونِي وفي رِوايِة فَإِنِي علَيهِم غَضبانٌ.

(كتاب الرقاق)

Narrated Sayyiduna Anas (RA) that the Prophet (Sallallahu Alaihi Wasallam) said, “A time will come to people when a Mu’min (believer) invoking (Allah) in favour of Muslims won’t be answered. Allah will say (to him), “Ask for your own self and the requirements you need, I will accept it, and nothing that concerns the general masses for they have enraged me”. In another Hadith it is said “I am wroth with them”.

*(Kitaab-ur-Riqaaq)*

**40. Era of pocket and stomach**

عن ابنِ عباسٍ رضي اللهُ عنه قَالَ لَيأْتين علَى الناسِ زمانٌ يكُونُ همّةُ

أَحدهم فَيه بطْنه، ودينه، هواه.

(كتاب الرقاق لابن المبارك)

Narrated Sayyiduna Ibn Abbas (RA) that a time will come to people when the main aim of man will be gluttony; and his faith - following low desires of his self.

*(Kitaab-ur-Riqaaq)*

**41. Era of showiness and sycophancy**

عن معاذ أَنَّ النبى صلَّى اللهُ عليه وسلَّم قَالَ يكُونُ في آخرِ الزمان أَقْوام إِخوانُ الْعلاَنِية أَعداءُ السرِيرة فَقيلَ يا رسولَ اللَّه فَكَيف يكُونَ ذَلك قَالَ ذَلك بِرغْبة بعضهِم إِلَى بعضٍ ورهبة بعضهِم إِلَى بعضٍ.

(أحمد)

Narrated Sayyiduna Ma'aadh bin Jabl (RA) that the Prophet (Sallallahu Alaihi Wasallam) said, "Towards the end of time there will be people showing overt brotherliness, but covertly they will be enemies". It was asked, "O the messenger of Allah! Why will it be so?" He said, "Because of fear and greed among them (despite aversion they will exhibit friendliness)".

*(Ahmad)*

**42. Era of financial trials**

عن كَعبِ بنِ عياضٍ قَالَ سمعت النبِى صلَّى اللهُ عليه وسلَّم يقُولُ إِنَّ لكُلِّ أُمة فتنةً وفتنةُ أُمتى الْمالُ.

(الترمذي)

Sayyiduna K'ab bin Ayaaz (RA) says that he heard the Prophet (Sallallahu Alaihi Wasallam) saying, "Every nation has a *fitnah* (trial and tribulation), and my Ummah's *fitnah* is wealth".

*(Tirmidhi)*

**43. Era of egotism and self-loving**

عنِ الْعباسِ بنِ الْمطَّلبِ رضي اللهُ عنه قَالَ قَالَ رسولُ اللهِ صلَّى اللهُ عليه وسلَّم يظْهر هٰذَا الدِّين حتى يجاوِز الْبِحار وحتى يخاض الْخيلُ في سبِيلِ الله ثُم يأتي أَقْوام يقْرؤنُ الْقُرآنَ فَإِذَا قَرؤُه قَالُوا قَد قَرأنا الْقُرآنَ فَمن أَقْرءُ منا؟ من أَعلَم منا؟ ثُمّ إِلْتفَت إِلىٰ أَصحابِه فقَالَ هلْ ترونَ في أُولئك من خيرٍ؟ قَالُوا لا قَالَ فَأُولئك منكُم وأُولئك من هٰذه الأُمّة وأُولئك وقُود النارِ.

(كتاب الرقاق لابن المبارك

ورواه أبو يعلى والبزار والطبراني كما في الهامش)

Narrated Sayyiduna Abbas (RA) that the Prophet (Sallallahu Alaihi Wasallam) said, "This faith will spread transcending oceans; horses will be galloped far and wide for the cause of Jihad. After that, such groups will emerge who, after reciting the Qur'an, will say, "Now that we have recited the Qur'an, who is greater Qaari than us?, who is more knowledgeable than us?" Paying his attention towards the Sahaaba, the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "What do you think, will there be any good in them?" They said, "No". He said, "But such people will also be counted

Muslims like you; they will belong to this very Ummah; they will be fuel for the Fire”.

*(Ibn Mubaarak, Abu Ya’la, Bazaar, Tabaraani)*

## 44. Prominent aspects of the present era and 72 signs of the Hour

عن حذَيفَةَ رضي اللهُ عنه، قَالَ قال رسولُ اللهِ صلّى اللهُ علَيه: من اقْترابِ السّاعة اثْنتان وسبعونَ خصلَةً : إِذَا رأَيتم الناس أَماتوا الصلاةَ وأَضاعـوا الأَمانةَ وأَكَلُوا الرِّبا واستحلُّوا الْكذْب واستخفُّوا بالدِّماءِ واستعلُوا الْبِناءَ وباعوا الدِّين بِالدُّنيا وتقَطَّعت الأَرحام ويكُونُ الحُكْم ضعفاً والْكَذب صدقًا والْحرِير لباساً وظَهر الْجور وكَثُرت الطَّلاق وموت الْفُجاءَة واؤتمن الْخائن وخوِّنُ الأمين وصدّق الْكَاذب وكُذّب الصادق وكَثُر الْقَذْف وكَانَ الْمطَر قَيظاً والْولَد غَيظاً وفَاض الْلئَام فَيضاً وغَاض الْكرام غَيضاً وكَانَ الأُمراءُ والْوزراءُ كَذَبةً والأُمناءُ خونةً والْعرفَاءُ ظَلَمةً والْقُراءُ فَسقَةً إِذَا لَبِسوا مسوك الضأْن قُلُوبهم أنتن من الْجِيف وأَمرُّ من الصبِرِ يغشيهم اللهُ تعالى فتنةً يتهاركُونَ فيها تهارك الْيهود الظَّلَمة وتظْهر الصفْراءُ يعنِي الدنانير وتطْلَب الْبيضاءُ وتكْثُر الْخطَايا ويقـلُّ الأمن وحلّيت الْمصاحف وصوِّرت الْمساجِد وطُوِّلَت الْمنابر وخرِبت الْقُلُوب وشرِبت الْخمور وعطّلَت الْحدود وولَدت الأَمةُ ربتها وترى الْحفَاةَ الْعراةَ قَد صاروا ملُوكاً وشاركَت الْمرأَةُ زوجها في الْتّجارة وتشـبه الرِّجالُ بِالنِّساءِ والنِّساءُ بِالرِّجالِ وحلف بِغيرِ اللهِ وشهد المُؤمن من غَيرِ أَنْ يستشهد وسلّم للْمعرِفَة وتفُقّه لغيرِ دينِ اللهِ وطُلب الدُّنيا بِعملِ

الآخرة واتُّخذَ الْمغنم دولاً والأَمانةُ مغنما والزكَاةُ مغرما وكَانَ زعيـم
الْقَومِ أَرذَلَهم وعق الرجلُ أَباه وجفَا أُمه وضر صديقَه وأَطَاع امرأتـه
وعلَت أَصوات الْفَسقَة في الْمساجِد واتخذَ الْقَينات والْمعازِف وشرِبت
الْخمور في الطُّرقِ واتُّخذَ الظُّلْم فَخراً وبيع الْحكْم وكَثُرت الشُّـرطُ
واتُّخذَ الْقُرآنُ مزامير وجلُود السّباعِ خفَافاً ولَعن آخر هٰذه الأُمة أَولَهـا
فَلْيرتقبوا عند ذٰلك رِيحاً حمراءَ وخسفاً ومسخاً وقَذْفاً وآيات. أخرجه
أبو نعيم في الحلية.

(در منثور)

Narrated Hudhaifa (RA) the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "There are numerous signs of the time before the Hour, when you see:

1. People omitting Salaah;
2. Neglecting trust;
3. Devouring usury;
4. Considering it lawful to lie;
5. Turning to bloodshed over petty issues;
6. Construction of high-rise structures;
7. Faith being sold for (mundane) world;
8. Estrangement of relations;
9. Justice becomes frail;
10. Falsehood being labeled as truth;
11. Dress that of silk;
12. 13.14. Oppression, divorce and sudden deaths becoming a routine;
15. 16. Treacherous considered as faithful and faithful treacherous;
17. 18. Truthful termed as liar and liar truthful;

19. Calumny becoming customary;
20. High temperature despite rains;
21. Children - a cause of annoyance;
22. Wicked in good social condition;
23. Noble harassed;
24. Leaders (emirs) and ministers (viziers) turning into habitual liars;
25. Faithful committing embezzlement;
26. Chieftains oppressive in nature;
27. Scholars and Qaaries turning immoral;
28. People start donning sheep hides;
29. 30. Their hearts unpleasant than carrion and bitter than aloe. At this juncture, Allah will involve them in such a trial wherein they will roam about like Jewish oppressors;
31. Gold will become common;
32. Silver will be in demand;
33. Transgression (sins) will proliferate;
34. Peace will shrink down;
35. The scriptures (Qur'an) will be decorated;
36. Mosques will be embellished with paintings;
37. Lofty minarets will be constructed;
38. Hearts will become derelict;
39. Liquor will be consumed;
40. Limits, set by the Shariah (i.e., punishments) will be left untended;
41. Concubine will give birth to her master;
42. People, (once) bare footed and naked will become kings;
43. Women will collaborate with men in business and day to day life;
44. 45. Men will imitate women and vice versa;

46. Oaths on, other than Allah, will be taken;
47. Even a Mu'min (believer) will be ready to bear (false) witness;
48. Salaam (salutation) will be given on the basis of acquaintance;
49. The knowledge of the Islamic law will be acquired for purpose other than the Faith;
50. (Mundane) world will be earned against the deeds of the Hereafter;
51. 52. 53. Spoils (of wars) will be adjudged as wealth; trust as booty; and Zakaah as tax;
54. Vilest man of tribe will become its chieftain;
55. Man will become disobedient to his father
56. And misbehave with his mother;
57. Will not hesitate to inflict loss to his friend;
58. Will obey his wife;
59. Voices of immoral people will shrill up in mosques;
60. 61. Chanteuses and musical instruments will be owned;
62. Liquor will be consumed in open;
63. Oppression will become a matter of pride;
64. Justice will be on sale;
65. Police will be in abundance;
66. Qur'an will be taken as a tool for singing;
67. Socks will be manufactured of beast hides;
68. Latter people of the Ummah will curse the former;

At that time, look out for the punishments like:

69. Red gale;
70. Sinking down into the earth;
71. Metamorphosing of appearances.
72. Down pouring of stones from the sky.

*(Dur-i-Manthur)*

## 45. Woman and Business

عن ابن مسعود رضي الله عنه عن النبِي صلّى اللهُ علَيه وسلّم بين يدىِ الساعة تسليم الْخاصة وتفْشو التِّجارةُ حتى تع الْمرأَةُ زوجها علَى التِّجارة وتقْطَع الأَرحام وفشو القلم وظهور الشهادة الزور وكتمان الشهادة الحق.

(أخرجه أحمد والبخاري في الأدب المفرد والحاكم وصحيحه، در منثور)

Sayyiduna Ibn Mas'ood (RA) narrates from the Prophet, "Before the Hour, the following signs will manifest:

- Salaam (salutation) will be given only to elite class.
- Business will proliferate to such an extent that woman will work and collaborate alongside men.
- Relations with kith and kin will be estranged.
- Pen (information) will proliferate.
- False testimony will become common whereas true one concealed.

*(Ahmad, Bukhari, Haakim, Dur-i-Manthur)*

## 46. Bragging about lofty buildings

عن ابنِ مسعود رضي اللهُ عنه' سمعت رسولُ الله صلّى اللهُ علَيه وسلّم يقُولُ إِنْ من أَشراط الساعة أَنْ يمُّر الرجلُ في الْمسجد لا يصلّي فيه ركْعتينِ وأَنْ لا يسلّم الرجلُ إِلاّ على من يعرِفُه' وأَنْ يُبرِّد الصبِيُّ الشيخ لفَقْرِه و أَنْ تتطَاولَ الْحفَاةُ الْعراةُ رِعاءُ الشاءِ في الْبنيان.

(أخرجه ابن مردويه و البيهقي في شعب الإيمان، در منثور)

Sayyiduna Ibn Mas'ood says that he heard the Messenger of Allah saying, "Among the signs of the Hour is:

- Man will walk through mosque without offering a couple of Rak'ats therein;
- And that, man will give Salaam only to those known to him.
- And that, an ordinary child will scoff at an aged for his poverty.
- And shoeless shepherds, who once grazed sheep, will brag about lofty buildings.

*(Ibn Marduyah, Baihaqi, Dur-i-Manthur)*

**47. Signs of the downfall of Ummah**

عن معاذ بنِ أَنسٍ رضي اللهُ عنه' أَنْ رسولَ الله صلَّى اللهُ عليه وسلَّم قَالَ لا تزالُ الأُمةُ علَى شرِيعة ما لَم يظْهر فيهم ثَلاثٌ ما لَم يقْبض منهم الْعلْم ويكْثُر فيهِم ولَد الْخبِيث ويظْهر فيهِم السقَّارونَ؟ قَالُوا وما السقَّارونَ؟ قَالَ بشر يكُونونَ في آخرِ الزمان تكُونُ تحيتهم بينهم إِذَا تلَقُوا التلاعن.

(أخرجه أحمد و صحيحه و ضعفه الذهبي، در منثور)

Narrated Sayyiduna Ma'aadh bin Anas (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "This Ummah will remain steadfast on Shariah until the time three things become manifest in them:

1. Knowledge (and scholars) is taken away from them.
2. There is abundance of illegitimate children.
3. 'Saqqaaroon' will arise from them. The Sahaaba asked, "What is Saqqaaroon?" It was said, "During

the last days there will be people who, on meeting, will greet one another with lewd language and curse”.

*(Ahmad, Zahbi, Dur-i-Manthur)*

**48. Arab will be destroyed**

عن طَلْحةَ بنِ مالك رضي اللهُ عنه‘ قَالَ قَالَ رسولُ اللهِ صلَّى اللهُ عليه وسلَّم إِنَّ من أَشراط الساعة هلاك الْعربِ.

(أخرجه ابن شيبه، والبيهقي في البعث،

در منثور)

Narrated Sayyiduna Talha bin Maalik (RA) that the Messenger of Allah (RA) said, “Among the signs of the Hour is the destruction of Arab”.

*(Ibn Shaibah, Baihaqi, Dur-i-Manthur)*

**49. Global and untreatable *Fitnah* (affliction)**

عن حذَيفَةَ بنِ الْيمان رضي اللهُ عنه قَالَ يكُونُ فتنةٌ فَيقُوم لَها رِجالٌ فَيضرِبونَ خيشومها حتىٰ تذْهب ثُم يكُونُ أُخرٰى فَيقُوم لَها رِجالٌ فَيضرِبونَ خيشومها حتىٰ تذْهب ثُم يكُونُ أُخرٰى فَيقُوم لَها رِجالٌ فَيضرِبونَ خيشومها حتىٰ تذْهب ثُم يكُونُ الْخامسةُ وهي مجلّلَةٌ تنشقٌّ في الأَرضِ كَما ينشق الْماءُ.

(أخرجه ابن أبي شيبة، در منثور)

Narrated Sayyiduna Hudhaifa (RA) that a grave *fitnah* (affliction) will emerge against which some courageous men will stand and attack its 'nose' until it will be eliminated. Thereafter, another *fitnah* (affliction) will emerge against which some men will stand and eliminate it by attacking its 'nose'. Thereafter, another *fitnah* (affliction) will emerge against which some valiant men will stand and eliminate it by attacking its 'face'. Thereafter, another *fitnah* (affliction) will emerge against which some men will stand and relax only after eliminating it. Thereafter, fifth *fitnah* (affliction) will emerge which will be global and which will penetrate through the whole world just like water penetrates through earth.

*(Ibn Abi Shaibah, Dur-i-Manthur)*

**50. Big *fitnah* (test) of the last era**

عن عبد اللهِ بنِ مسعود رضي اللهُ عنه عنِ النبِيِّ صلَّى اللهُ عليه وسلَّم قَالَ يكُونُ في هذه الأُمة أَربع فتنٍ آخرها الغناءُ.

(أخرجه ابن أبي شيبة وأبو داؤد، در منثور)

Sayyiduna Abdullah bin Mas'ood narrates the Prophet (Sallallahu Alaihi Wasallam) as saying, "This Ummah will witness four types of *fitnah* (tests) distinctive in nature. Out of them, the last and the biggest *fitnah* (test) will be that of song singing and music playing".

*(Ibn Abi Shaibah, Abu Dawood, Dur-i-Manthur)*

**51. *Fitnah* (test) of Qur'an-reciting competitions**

عن حذَيفَةَ رضي اللهُ عنه' قَالَ قَالَ رسولُ اللهِ صلَّى اللهُ عليه وسلَّم

إِقْرئُوا الْقُرآنَ بِلُحون الْعرب وأَصواتها وإِياكُم ولُحونَ أَهلِ الْعشقِ ولُحونَ أَهلِ الْكتابينِ وسيجِئُ بعدي قَوم يرجِّعونَ بِالْقُرآن ترجِيع الْغناءِ والنوحِ لا يجاوِز حناجِرهم مفْتونةً قُلُوبهم وقُلُوب الَّذين يعجِبهم شانهم (البيهقي في شعب الإيمان ورزين في كتابه، مشكوة)

Narrated Sayyiduna Hudhaifa (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Recite Qur'an in line with the Arab pronunciation and sound. Beware of the way a lustful person reads, and also, of the pronouncing approach adopted by the Jews and Christians. Some people coming after me will recite Qur'an as if they were to sing or mourn. (Qur'an will be on their tongues only, it) will not go down beyond their throats. Their hearts, as well as of those admiring their 'singing', will be taken over by *fitnah* (affliction).

*(Baihaqi, Mishkaat)*

**52. Causes of Allah's chastisement**

عن عمرانَ بنِ حصينٍ أَنَّ رسولَ اللَّه صلى الله عليه وسلم قَالَ فى هذه الأُمة خسف ومسخ وقَذْف فَقَالَ رجلٌ من الْمسلم يا رسولَ اللَّه ومتى ذَاك قَالَ إِذَا ظَهرت الْقَينات والْمعازِف وشرِبت الْخمور.

(ترمزي)

Narrated Sayyiduna Imraan bin Haseen that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "The chastisement of sinking down into the earth, metamorphosing of appearances, and stone showering from the

sky will descend on this Ummah". Someone among the Sahaaba asked, "When will it happen?". It was said, "When chanteuses and musical instruments will surface and liquor is consumed".

*(Tirmidhi)*

## 53. Era of *fitnah* (afflictions) and disorder

عن أبِي موسٰى قَالَ: قَالَ رسولُ اللهِ صلَّى اللهُ علَيه وسلَّم إنَّ من ورائكُم أيَّاماً يرفَع فيها الْعلْم ويكْثُر فيها الْهرج قَالُوا يا رسولُ اللهِ ما الْهرج ؟ قَالَ أَلْقَتلُ.

(ترمزي)

Narrated Sayyiduna Abu Musa (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "After you, an era will come when knowledge will disappear, and *fitnah* (afflictions) and disorder will proliferate". The Sahaaba asked, "What is meant by *fitnah* (afflictions) and disorder?". It was said, "Killing".

*(Tirmidhi)*

## 54. Reward for Ibaadah (religious observance) during the era of *fitnah* (afflictions)

عن معقلِ بنِ يسارٍ رده إِلَى النبِيِّ صلَّى اللهُ علَيه وسلَّم قَالَ الْعبادةُ فى الْهرجِ كَهِجرة إِلَى

(صحيح مسلم، ترمزي، مسند أحمد)

Sayyiduna Ma'qil bin Yasaar narrated the Prophet (Sallallahu Alaihi Wasallam) as saying, “Ibaadah (religious observance) during the period of *fitnah* (widespread disturbances) is similar to emigration towards me”.

*(Muslim, Tirmidhi, Ahmad)*

## 55. Mob of those deprived of good

عن عبد اللّه بنِ عمرٍو قَالَ قَالَ رسولُ اللّه صلّى اللهُ علَيه وسلّم لاَ تقُوم الساعةُ حتى يأْخذَ اللّه شرِيطَته من أَهلِ الأَرضِ فَيبقَى فيها عجاج لاَ يعرِفُونَ معروفاً ولاَ ينكرونَ منكَراً.

(أخرجه أحمد والحاكم وصححه در منثور)

Narrated Sayyiduna Abudullah bin Amru (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, “The Hour shall not take place until Allah takes away towards Him the practising and accredited bondsmen from the dwellers of the earth; thereafter, only those deprived of any good will remain behind; they will neither consider any virtuous deeds as virtuous nor any vile one vile”.

*(Ahmad, Haakim, Dur-i-Manthur)*

## 56. Fondness for ostentation

عن عبد اللّه بن عمرٍو رضي الله عنه مرفوعا يكُونُ فى آخرِ هذه الأُمة رِجالٌ يركَبونَ علَى المياثر حتى يأتوا أَبوابِ الْمساجِد نساؤهم كَاسيات عارِيات علَى رءوسهِم كَأَسنِمة الْبخت الْعجاف الْعنوهن فَإِنهن

مَلْعونات لَو كَانت وراءَكُم أُمةٌ من الأُممِ لَخدمتم كَما خدمكُم نِساءُ الأُممِ قَبلَكُم.

(أخرجه الحاكم وصحيحه، در منثور)

Narrated Sayyiduna Ibn Umar (RA) that the Prophet (Sallallahu Alaihi Wasallam) said, “At the end (time) of this Ummah some people will come to mosques seated on saddlecloths; their women, although clothed, will still be naked; they will have hair humped on their heads like that of a bony ‘Bukth’ camel; curse them, for they are cursed. If, after you, another Ummah were to come, you would have undertaken servitude to them just like the women of previous Ummahs became your concubines”.

*(Haakim, Dur-i-Manthur)*

**57. Constant curse and wrath of Allah**

عن أَبا هريرةَ يقُولُ سمعت النبِى صلَّى اللهُ علَيه وسلَّم يقُولُ إِنْ طَالَت بِك مدةٌ أَوشك أَنْ ترى قَوماً يغدونَ فى سخط اللَّه ويروحونَ فى لَعنته فى أَيديهِم مثْلُ أَذْنابِ الْبقَرِ.

(أخرجه أحمد ومسلم والحاكم وصحيحه، در منثور)

Narrated Sayyiduna Abu Huraira (RA) that he heard the Prophet saying, “If you survive for a long time, it isn’t improbable for you to see the people who will spend their morning and evenings under the wrath of Allah. They will have whips like ox-tails in their hands”.

*(Ahmad, Muslim, Haakim, Dur-i-Manthur)*

**58. Ever-increasing severity in circumstances**

عن أَبِي أُمامةَ رضي اللهُ عنه سمعت رسولُ اللهِ صلّى اللهُ علَيه وسلَّم يقُولُ لا يزداد الأَمر إِلاّ شدةً ولا الْمالُ إِلاّ إِفَاضةً ولا تقُوم الساعةُ إِلاّ على شرارِ خلْقه.

(الطبراني، درمنثور)

Narrated Sayyiduna Abu Umamah (RA) that he heard the Messenger of Allah (Sallallahu Alaihi Wasallam) saying, "Severity in circumstances will keep on escalating day by day; wealth will continue to increase; and the Hour shall not take place but on wicked people (virtuous one will be taken away one after another).

*(Tabaraani, Dur-i-Manthur)*

**59. Will it so happen?**

عن موسٰى بنِ أَبِي عيسٰى الْمدينِيِّ رحمةُ اللهِ قَالَ قَالَ رسولُ اللهِ صلّى اللهُ علَيه وسلَّم كَيف بِكُم إِذَا فَسق فتيانكُم وطَغٰى نِساءُكُم؟ يا رسولَ اللهِ وإِنَّ ذٰالك لَكَائن؟ قَالَ نعم وأَشدُّ منه' كَيف بِكُم إِذَا لَم تأْمروا بِالْمعروف وتنهوا عنِ الْمنكَرِ؟ قَالُوا يا رسولَ اللهِ وإِنَّ ذٰالك لَكَائن؟ قَالَ نعم وأَشدُّ منه كَيف بِكُم إِذَا رأَيتم الْمنكَر معروفاً والْمعروف منكَراً.

(كتاب الرقائق لابن مبارك)

Musa bin Eisa Madani (RA) quotes that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "What will befall you when your youths will turn immoral; and your daughters and women will surpass all limits?". The Sahaaba asked, "Will it so happen?". He said, "Yes, more

than this; what will befall you when you will leave enjoining people what is right and forbidding what is wrong?". The Sahaaba asked "Will it so happen?". He said, "Yes, much more than this; what will befall you when you will consider wrong as right and right wrong?".

*(Ibn Mubaarak)*

**60. Obedience to women**

عن أَبِى هريرةَ قَالَ قَالَ رسولُ اللَّه صلَّى اللهُ علَيه وسلَّم إِذَا اتُّخذَ الْفَىءُ دولاً والأَمانةُ مغنمًا والزكَاةُ مغرمًا وتعلّم لغيرِ الدِّينِ وأَطَاع الرجلُ امرأَته وعق أُمه وأَدنى صديقَه وأَقْصى أَباه وظَهرت الأَصوات فى الْمساجِد وساد الْقَبِيلَةَ فَاسقُهم وكَانَ زعيم الْقَومِ أَرذَلَهم وأُكْرِم الرجلُ مخافَةَ شرِّه وظَهرت الْقَينات والْمعازِف وشرِبت الْخمور ولَعن آخر هذه الأُمة أَولَها فَلْيرتقبوا عند ذَلك رِيحًا حمراءَ وزلْزلَةً وخسفًا ومسخًا وقَذْفًا وآيات تتابع كَنِظَامٍ بالٍ قُطع سلْكُه فَتتابع.

(جامع ترمزي)

Narrated Sayyiduna Abu Huraira (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "When spoils (of wars) are considered as wealth; trust as booty; Zakaah as penalty; knowledge is acquired for worldly gains; man obeys his wife and disobeys his mother; brings his friend near and keeps his father away; voices shrill up in the mosques; vilest man of nation becomes its chieftain; man is respected only so as to remain safe from his oppression; chanteuses and musical instruments

become widespread; liquor is consumed; latter people curse the former. At that time, look out for the red gale; earthquakes; sinking down into the earth; metamorphosing of appearances; pouring down of stones from the sky; and different types of continuous torments like the way beads of a necklace fall, one after another, when its cord breaks”.

*(Tirmidhi)*

## 61. Zakaah will be adjudged as tax

عن عليٍّ بنِ أَبِى طَالبٍ قَالَ قَالَ رسولُ اللّه صلّى اللّهُ عليه وسلّم إِذَا فَعلَت أُمتى خمس عشرةَ خصلَةً حلَّ بها الْبلاَءُ فَقيلَ وما هن يا رسولَ اللّه قَالَ إِذَا كَانَ الْمغنم دولاً والأَمانةُ مغنمًا والزكَاةُ مغرمًا وأَطَاع الرجلُ زوجته وعق أُمه وبر صديقَه وجفَا أَباه وارتفَعت الأَصوات فى الْمساجِد وكَانَ زعيم الْقَومِ أَرذَلَهم وأُكْرِم الرجلُ مخافَةَ شرِّه وشرِبت الْخمور ولُبِس الْحرِير واتُّخذَت الْقَينات والْمعازِف ولَعن آخر هذه الأُمة أَولَها فَلْيرتقبوا عند ذَلك رِيحًا حمراءَ أَو خسفًا ومسخًا.

(ترمزي)

Narrated Sayyiduna Ali Ibn Taalib (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, “When my Ummah will indulge in (following) fifteen misdeeds tremendous calamities will overtake them”. It was asked, “O Rasulullah (Sallallahu Alaihi Wasallam) What are those?”. He said, “When spoils (of wars) are considered as wealth; trust is plundered just like booty; Zakaah is deemed as penalty or tax; man obeys his wife

and misbehaves with his mother; is faithful to his friend and abandons his father; voices shrill up in mosques; vilest man of nation becomes its chieftain; man is respected only so as to remain safe from his oppression; liquor becomes rampant; chanteuses and musical instruments are owned; latter people curse formers. At that time, look out for the red gale; sinking down into the earth; metamorphosing of appearances".

*(Tirmidhi)*

**62. Desecration of mosques**

عنِ الْحسنِ رحمه اللهُ مرسلا قَالَ قَالَ رسولُ اللهِ صلَّى اللهُ علَيه وسلَّم يأتي علَى الناسِ زمانٌ يكُونُ حديثُهم في مساجِدهم في أَمرِ دنياهم فَلا تجالسوهم فَلَيس للّه فيه حاجةٌ.

(البيهقي في الشعب الإيمان)

Sayyiduna Hasan (RA) quotes the Messenger of Allah (Sallallahu Alaihi Wasallam), "A time will come when people will take to worldly conversations inside mosques. Avoid their company for Allah is in no need of such people".

*(Baihaqi)*

**63. Ignorant Muftis (interpreters of Islamic Law)**

عن عبد اللَّه بن عمرِو بنِ الْعاصِ قَالَ سمعت رسولَ اللَّه صلَّى اللهُ علَيه وسلَّم يقُولُ إِنَّ اللَّه لاَ يقْبِض الْعلْم انتزاعًا ينتزِعه من الْعباد ولَكن يقْبِض الْعلْم بِقَبضِ الْعلَماءِ حتى إِذَا لَم يبقِ عالمًا اتخذَ الناس رءُوسًا جهالاً

فَسئلُوا ، فَأَفْتوا بِغيرِ علْمٍ ، فَضلُّوا وأَضلُّوا.

(متفق عليه، مشكوة)

Narrated Sayyiduna Abdullah bin Amr bin al-Aas (RA) narrates, “I heard Allah's Apostle (Sallallahu Alaihi Wasallam) saying, "Allah will not take away the knowledge by removing it from the hearts of people, but He will keep on taking away the Ulema (Islamic scholars) until when none of them survives people will take ignorant individuals as their leaders, who when consulted in religious issues will give *fatwa* (opinion in religious matters) without knowledge. Consequently, they will themselves go astray and will lead people astray”.

*(Agreed Upon, Mishkaat)*

**64. Ulema and rulers**

عنِ ابنِ عباسٍ قال قال رسول الله صلَّى اللهُ علَيه وسلَّم قَالَ إِنَّ أُناسًا من أُمتى سيتفَقَّهونَ فى الدِّينِ ويقْرءُونَ الْقُرآنَ ويقُولُونَ نأتى الأُمراءَ فَنصيب من دنياهم ونعتزِلُهم بِدينِنا. ولاَ يكُونُ ذَلك كَما لاَ يجتنى من الْقَتاد إِلاَّ الشوك كَذَلك لاَ يجتنى من قُربِهِم إِلاَّ قَالَ محمد بن الصباحِ كَأَنه يعنِى الْخطَايا.

(ابن ماجه)

Narrated Sayyiduna Ibn Abbas (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, “A group from among my Ummah will acquire fair amount jurisprudential knowledge and will also read Qur’an. Then,

they will say, ‘let us go to rulers and obtain a portion from their worldly riches while keeping our religion aloof from them; but, it is not going to happen. As nothing except thorns are obtained when approaching a thorny plant, similarly, nothing except sins will come their way on approaching these rulers.”

*(Ibn Majah)*

**65. Religious injunctions will be overturned**

عن عائشةَ رضي اللهُ عنها قَالَت سمعت رسولَ اللهِ صلَّى اللهُ عَلَيه وسلَّم يقُولُ: إِنَّ أَولَ ما يكْفَأُ – قَالَ زيد بن يحيٰ الراوِي يعني الإِسلام – كَما يكْفَأُ الإِناءُ يعنِي الْخمر قيلَ فَكَيف يا رسولَ اللهِ! وقَد بين اللهِ فيها مـا بين؟ قَالَ يسمُّونها بِغيرِ إِسمها فَيستحلُونها.

(الدارمي، مشكوة)

Narrated Sayyida Aisha (RA), “I heard the Messenger of Allah saying, “The first religious thing that will be overturned like a vessel is liquor”. It was asked, “O the Messenger of Allah, “How is it possible when Allah has explicitly prohibited it?”. He said, “Some other name will be given to legalise it”.

*(Daarmi, Mishkaat)*

**66. Root cause of destruction**

عن عمرو بن عوف قال قال رسول الله صلَّى اللهُ عَلَيه وسلَّم فَواللّه لاَ الْفَقْر أَخشى علَيكُم ولَكن أَخشى علَيكُم أَنْ تبسطَ علَيكُم الدُّنيا كَما بسِطَت علَى من كَانَ قَبلَكُم ، فَتنافَسوها كَما تنافَسوها وتهلككُم كَما

أَهلَكَتهم.

(مشكوة)

Narrated Sayyiduna Amru bin Auf (RA) that the Messenger of Allah (Sallallahu Alaihi Wasallam) said, “By Allah, I am not afraid about poverty and hunger, but what frightens me is the widening of worldly wealth for you as was widened for those (nations) before you, and you aspire for it against each other as did the previous nations, and then it destroys you the way it destroyed them”.

*(Mishkaat)*

**67. Imitation of Jews and Christians**

عن أَبِى سعيد الْخدرِىِّ عنِ النبِىِّ صلَّى اللهُ علَيه وسلَّم قَالَ لَتتبعن سنن من كَانَ قَبلَكُم شبرًا شبرًا وذراعًا بِذراعٍ ، حتى لَو دخلُوا جحر ضبٍّ تبِعتموهم قُلْنا يا رسولَ اللَّه الْيهود والنصارى قَالَ فَمن

(متفق عليه)

و عند الترمذي إِنْ كَانَ منهم من أَتى أُمه علاَنِيةً لَكَانَ فى أُمتى من يصنع ذَلك.

Narrated Sayyiduna Abu Sa'id Al-Khudri (RA) that the Prophet said, "Surely, you will follow the ways of past nations, span by span and cubit by cubit, so much so that even if they would enter a hole of a mastigure, you will follow them." It was asked, "O Messenger of Allah

(Sallallahu Alaihi Wasallam)! (Do you mean) the Jews and the Christians?" He said, "Who else?"

*(Agreed Upon)*

In another Hadith, Sayyiduna Abdullah bin Amru (RA) narrates, “So much so that if anyone of them had committed immoral activity with his mother in public, there will surely be such kind of people in my Ummah too”.

*(Tirmidhi)*

**68. Indiscriminate killing**

عن أَبِى هريرةَ قَالَ قَالَ رسولُ اللّه صلّى اللهُ علَيه وسلّم والّذى نفْسِى بِيده لاَ تذْهب الدُّنيا حتى يأْتى علَى الناسِ يوم لاَ يدرِى الْقَاتلُ فيم قَتلَ ولاَ الْمقْتولُ فيم قُتلَ فَقيلَ كَيف يكُونُ ذَلك قَالَ الْهرج. الْقَاتلُ والْمقْتولُ فى النارِ.

(مسلم)

Narrated Sayyiduna Abu Huraira (RA) that Allah's Messenger (Sallallahu Alaihi Wasallam) said, “By Him in Whose Hand my life is, the world will not come to an end until a time comes to people when the murderer won’t be knowing why he killed and the slain won’t be knowing why he was killed. It was asked, “Why would it happen?” He replied, “Turmoil will proliferate; both the murderer and the slain will enter the Fire”.

*(Muslim)*

**69. Bad to worst times**

عنِ الزُّبيرِ بنِ عدىٍّ قَالَ أَتينا أَنس بن مالك فَشكَونا إِلَيه ما نلْقَى من

الْحجاجِ فَقَالَ اصبِروا ، فَإِنه لاَ يأتى علَيكُم زمانٌ إِلاَّ الَّذى بعده شرٌّ منه حتى تلْقَوا ربكُم سمعته من نبِيِّكُم صلَّى اللهُ علَيه وسلَّم.

(بخاري، مشكوة)

Narrated Sayyiduna Az-Zubair bin Adi (RA) - We went to Sayyiduna Anas bin Malik (RA) and complained about the wrong we were suffering at the hand of Al-Hajjaj. He said, "Be patient, for, no time will come upon you but the one following it will be worse than the previous until you meet your Lord. I heard this from your Prophet (Sallallahu Alaihi Wasallam)."

*(Bukhari, Mishkaat)*

**70. Courage to commit destructive sins**

عن أَنسٍ رضى االله عنه قَالَ إِنكُم لَتعملُونَ أَعمالاً هى أَدقُّ فى أَعينِكُم من الشعرِ ، إِنْ كُنا نعدُّها علَى عهد النبِىِّ صلَّى اللهُ علَيه وسلَّم من الْموبِقَات . قَالَ أَبو عبد اللَّه يعنِى بِذَلك الْمهلكَات.

(بخاري كما في المشكوة،

الإمام أحمد في كتاب الزهد من حديث أبي سعيد خدري)

Sayyiduna Anas (RA) and Sayyiduna Abu Sa'eed Khudri (RA) would say, "You do (evil) deeds (commit sins) which you deem as tiny as a hair while we used to consider those (very deeds) highly destructive during the Prophet's (Sallallahu Alaihi Wasallam) era."

*(Bukhari - as quoted in Mishkaat,*
*Imam Ahmad in his Kitaab-uz-Zuhd*
*- narrator Abu Sa'eed Khudri (RA))*

## 71. Unending *fitnah* (afflictions)

عن عبد اللّه بنِ عمرٍو قَالَ كُنا مع رسولِ اللّه صلّى اللهُ عليه وسلّم فى سفَرٍ فَنزلْنا منزِلاً فَمنا من يضرِب خباءَه ومنا من هو فى جشرِه ومنا من ينتضلُ إذْ نادى منادى رسولِ اللّه صلّى اللهُ عليه وسلّم الصلاَةَ جامعةً قَالَ فَانتهيت إلَيه وهو يخطُب الناس ويقُولُ أَيُّها الناس إنه لَم يكُن نبِىٌّ قَبلى إلاَّ كَانَ حقّا علَيه أَنْ يدلَّ أُمته علَى ما يعلَمه خيراً لَهم وينذرهم ما يعلَمه شرا لَهم أَلاَ وإِنَّ عافيةَ هذه الأُمة فى أَولها وسيصيب آخرها بلاَءٌ وفتن يرقِّق بعضها بعضاً تجِىءُ الْفتنةُ فَيقُولُ الْمؤمن هذه مهلكَتى ثُم تنكَشف ثُم تجِىءُ فَيقُولُ هذه هذه ثُم تجِىءُ فَيقُولُ هذه هذه ثُم تنكَشف فَمن أَحب أَنْ يزحزح عنِ النارِ ويدخلَ الْجنةَ فَلْتدرِكْه منيته وهو يؤمن بِاللّه والْيومِ الآخرِ ويأْتى إِلَى الناسِ ما يحبُّ أَنْ يؤتى إِلَيه ومن بايع إِماماً فَأَعطَاه صفْقَةَ يده وثَمرةَ قَلْبِه فَلْيطعه ما استطَاع.

(صحيح مسلم، نسائي،

ابن ماجه، مسند أحمد، بيهقي)

Narrated Sayyiduna Abdullah bin Amr (RA), "While accompanying the Messenger of Allah (Sallallahu Alaihi Wasallam) in a journey, we halted at a place. Some of us began to set up their tents and others worked on (arrow) shooting when an announcer of the Messenger of Allah (Sallallahu Alaihi Wasallam) called people to gather for prayer. When I reached there in service of the Messenger of Allah (Sallallahu Alaihi Wasallam), he said, "O people! It was the duty of every Prophet before me to

guide his followers towards what he knew was good for them and warn them against what he knew was bad for them. Listen, this Ummah has its days of peace and (security) in the beginning, and in the last phase of its existence it will be afflicted with *fitnah* (trials) each more severe than the previous one. When a believer will be afflicted by a *fitnah* (affliction) he will say, "This is going to bring about my destruction", but when it will be over, another one will be just round the corner, then another one. He will feel danger of getting destroyed by every *fitnah* (affliction) that he will encounter. So, whoever wishes to be delivered from the Fire and enter the Garden should die with faith in Allah and the Last Day and treat people the way he wishes himself to be treated by them. He, who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (i.e., submit to him both overtly as well as covertly) to the best of his capacity".

*(Muslim, Nasa'ie, Ibn Maajah, Ahmad, Baihaqi)*

### 73. *Fitnah* (mischief) afflicted hearts

عن حذَيفَةُ قال سمعت رسولَ اللَّه صلَّى اللهُ علَيه وسلَّم يقُولُ تعرض الْفتن علَى الْقُلُوبِ كَالْحصيرِ عودًا عودًا فَأَىُّ قَلْبٍ أُشرِبها نكت فيه نكْتةٌ سوداءُ وأَىُّ قَلْبٍ أَنكَرها نكت فيه نكْتةٌ بيضاءُ حتى تصِ علَى قَلْبينِ علَى أَبيض مثْلِ الصفَا فَلاَ تضرُّه فتنةٌ ما دامت السموات والأَرض والآخر أَسود مربادا كَالْكُوزِ مجخِّيًا لاَ يعرِف معروفًا ولاَ ينكر منكَرًا إِلاَّ ما أُشرِب من هواه.

(صحيح مسلم)

Narrated Sayyiduna Hudhaifa (RA) that I heard the Messenger of Allah (Sallallahu Alaihi Wasallam) saying, "*Fitnah* (temptation) will be presented upon hearts one after the another just as a mat is woven stick by stick, and such a *fitnah*-permeated heart will have a black mark put onto it, but the one rejecting it will have a white mark. The result - there will be two types of hearts: one, white like a white marble not harmed by any turmoil or temptation so long as the heavens and the earth endure; and the other, black and dust-coloured like an upside down vessel (that no moral or virtuous word abides in it). Except the desires implanted inside, it will neither recognize what is good nor reject what is abominable (only criterion of virtue and evilness before it will be that of its desire).

*(Muslim)*

**74. Trust will fade away from the hearts**

عن حذَيفَةُ قَالَ حدثَنا رسولُ اللَّه صلَّى اللهُ عَلَيه وسلَّم حديثَينِ رأَيت أَحدهما وأَنا أَنتظر الآخر ، حدثَنا أَنَّ الأَمانةَ نزلَت فى جذْرِ قُلُوبِ الرِّجالِ ، ثُم علموا من الْقُرآن ، ثُم علموا من السُّنة وحدثَنا عن رفْعها قَالَ ينام الرجلُ النومةَ فَتقْبض الأَمانةُ من قَلْبِه ، فَيظَلُّ أَثَرها مثْلَ أَثرِ الْوكْت ، ثُم ينام النومةَ فَتقْبض فَيبقَى أَثَرها مثْلَ الْمجلِ ، كَجمرٍ دحرجته علَى رِجلك فَنفطَ ، فَتراه منتبِرًا ، ولَيس فيه شىءٌ ، فَيصبِح الناس يتبايعونَ فَلاَ يكَاد أَحد يؤدِّى الأَمانةَ ، فَيقَالُ إِنَّ فى بنِى فُلاَن رجلاً أَمينًا . ويقَالُ للرجلِ ما أَعقَلَه وما أَظْرفَه وما أَجلَده . وما فى قَلْبِه

مِثْقَالُ حبة خردلٍ من إِ ان.

(مشكوة)

Narrated Hudhaifa that the Messenger of Allah (Sallallahu Alaihi Wasallam) informed us about two things, one I saw (occurring) myself, and the other, I am in wait. The first - that the Trust *(Nur-i-Iman)* penetrated deep into the hearts of men, then they learnt the Qur'an, after that they learnt the Sunnah (tradition) (All this I witnessed). He also told us about its disappearance, saying, "A man will go to sleep during which a part of the Trust will be taken away from his heart, and only its trace, like that of a mole, will remain. Again, he will sleep during which the remainder part will also be taken away and its trace, like that of a blister raised over the surface of skin when an ember touches one's foot, will exist; and indeed, this blister does not contain anything. And there will come a day when people will deal in business with one another all through the day but no one among them will be exercising trust. Thus (because of the dearth of honesty) it will be said that in such and such a tribe there is such and such a person who is trustworthy, and the man will be admired for his intelligence, good manners and strength, though he will not have belief equal to a mustard seed in his heart".

*(Mishkaat)*

**75. Satan in human attire**

عن حذَيفَةَ بنِ الْيمان يقُولُ كَانَ الناس يسأَلُونَ رسولَ اللَّه صلَّى اللهُ عليه وسلَّم عنِ الْخيرِ وكُنت أَسأَلُه عنِ الشرِّ مخافَةَ أَنْ يدرِكَنِى فَقُلْت يا

رسولَ اللَّه إِنا كُنا فى جاهلية وشرٍّ ، فَجاءَنا اللَّه بِهذَا الْخيرِ فَهلْ بعد هذَا الْخيرِ من شرٍّ قَالَ نعم قُلْت وهلْ بعد ذَلك الشرِّ من خيرٍ قَالَ نعم وفيه دخن قُلْت وما دخنه قَالَ قَوم يستنُّونَ بغير سنتي ويهدونَ بِغيرِ هديِي تعرف منهم وتنكَر قُلْت فَهلْ بعد ذَلك الْخيرِ من شرٍّ قَالَ نعم دعاةٌ إِلَى أَبوابِ جهنم ، من أَجابهم إِلَيها قَذَفُوه فيها قُلْت يا رسولَ اللَّه صفْهم لَنا فَقَالَ هم من جِلْدتنا ، ويتكَلَّمونَ بِأَلْسِنتنا قُلْت فَما تأمرنِى إِنْ أَدركَنِى ذَلك قَالَ تلْزم جماعةَ الْمسلم وإِمامهم قُلْت فَإِنْ لَم يكُن لَهم جماعةٌ ولاَ إِمام قَالَ فَاعتزِلْ تلْك الْفرق كُلَّها ولَو أَنْ تعض بِأَصلِ شجرة حتى يدرِكَك الْموت وأَنت علَى ذَلك.

(مشكوة)

Narrated Hudhaifa bin Al-Yaman that the people used to ask the Messenger of Allah about good but I used to ask him about evilness lest it might overtake me. So I said, "O Allah's Apostle! We were trapped in ignorance and evilness, then Allah sent to us (through you) this good (i.e., Islam); Will there be any evilness after this good?" He said, "Yes". I said, 'Will there be any good after that evilness?" He replied, "Yes, but there will be ‘Dakhan’ in it" I asked, "What is ‘Dakhan’?" He replied, "There will be some people who will instruct towards things other than my Sunnah and guide others not according to my tradition. There will be mixture of kind and unkind in them. I asked, "Will there be any evilness after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever re-

sponds to their call will be thrown into the (Hell) Fire by them." I said, "O Allah's Apostle! Will you explain them to us?" He said, "They will be from our own people and will speak our language (i.e., they will be claimants of Islam and use Islamic terminology for achieving their objects)." I asked, "If I am to witness such a time, what is your instruction to me?" He said, "Stick to the group of Muslims and their Imam." I asked, "What if there would be neither a group of Muslims nor an Imam?" He said, "Then turn away from all the sects even if you were to make your habitat under the roots of some tree till death overtakes you while you are in that state."

*(Mishkaat)*

و في رِواية الْمسلمِ قَالَ يكُونُ بعدي أَئمةٌ لا يهتدونَ بِهداي ولا يستنونَ بِسنتي وسيقُوم فيهِم رِجالٌ قُلُوبهم قُلُوب الشياطين في جثْمان إِنسٍ قَالَ حذَيفَةَ كَيف أَصنع يا رسولُ الله إِنْ أَدركْت ذَالك؟ قَالَ تسمع وتطَيع الأَمير وإِنْ ضرب ظَهرك وأَخذَ مالَك فَاسمع وأَطَع.

(مشكوة)

In a Hadith quoted in Muslim, it is said, “After me, there will be some leaders and rulers who will neither adopt my Seerah nor my Sunnah. There will stand among them men with devilish hearts in human bodies. I (Sayyiduna Hudhaifa (RA)) asked: “O Messenger of Allah (Sallallahu Alaihi Wasallam) What should I do if I happen to live in such a worst time?”. He replied:

"Listen to the emir and carry out his orders (in what is permissible); even if he flogs your back or snatches your wealth, you must still listen and obey".

*(Mishkaat)*

**76. Repercussions of misdeeds**

عن زِياد بنِ لَبِيد قَالَ ذَكَر النبيُّ صلَّى اللهُ عليه وسلَّم شيئًا فَقَالَ ذَاكَ عند أَوان ذَهابِ الْعِلْمِ قُلْت يا رسولَ اللّه وكَيف يذْهب الْعلْم ونحن نقْرأُ الْقُرآنَ ونقْرِئُه أَبناءَنا ويقْرِئُه أَبناؤنا أَبناءَهم إِلَى يومِ الْقيامة قَالَ ثَكِلَتك أُمُّك زِياد إِنْ كُنت لأَراك من أَفْقَه رجلٍ بالْمدينة أَولَيس هذه الْيهود والنصارى يقْرءُونَ التوراةَ والإِنجِيلَ لاَ يعملُونَ بِشىءٍ مما فيهِما.

(مشكوة)

Narrated Sayyiduna Ziyaad bin Labeed (RA) that someone talked to the Prophet (Sallallahu Alaihi Wasallam) about a certain dangerous thing. He said, "It will happen when knowledge will keep on disappearing". I asked, "How will knowledge disappear when we will be reciting Qur'an ourselves as well as teach our children, and they teach their progeny and the practice continues till the Hour?". He replied, "Ziyaad! May your mother miss you (i.e., may you perish), I used to consider you among the most knowledgeable individuals of Madinah (but, it is astonishing that you have failed to understand such a trivial issue; what plunged you into surprise about disappearance of knowledge?). Don't these Jews and the Christians read Torah and the New Testament?, but still don't act on any word therein. (Because of similar mis-

deed, this Ummah will also lose the blessings of revelation (Wahy), and only meaningless contention will remain).

*(Mishkaat)*

**77. Misfortune of dissent**

أَخرج الْبيهقي عن ابنِ إِسحاقٍ في خطْبة أَبِي بكْرِ الصّدّيقِ رضي اللهُ عنه، يومئذ (أَي يوم سقيفَةَ بنِي ساعدَة) قَالَ وإِنه، لا يحلُّ أَنْ يكُونَ للْمسلمين أَميران فَإِنه، مهما يكُن ذٰلك يختلف أَمرهم وأَحكَامهم وتتفَرق جماعتهم ويتنازعوا فيما بينهم هنالك تترك السُّنةُ وتظْهر الْبِدعةُ وتعظُم الْفتنةُ ولَيس لأَحد على ذٰلك صلاح.

(حياة الصحابة)

Imam Baihaqi (RA) narrates Ibn Ishaaq (RA) who quotes Sayyiduna Abu Bakr (RA) having said (on the day of *'Saqeefah bani Saa'idah*), "In no way is it fair for Muslims to have two emirs, because, if at any point of time it takes place, they will dissent in their decrees and issues; their congregation will become an easy prey to disunity; clashes will develop among them. At that time Sunnah will be renounced, Bid'ah (innovation) will manifest, and gigantic *fitnah* (affliction) will spread. There will be no good for anyone in such a situation.

*(Hayaat-us-Sahaaba)*

**78. Not correcting rulers of their wrongdoing**

عن معاوِية بن أَبِي سفْيانَ رضي اللهُ عنهما أَنه صعد الْمنبر يوم الْقمامة

فَقَالَ عند خطْبته : "إِنما الْمالُ مالُنا والْفَيءُ فَيئُنا فَمن شئْنا أَعطَيناه، ومن شئْنا منعناه،"فَلَم يجبه أَحد، فَلَما كَانَ فى الْجمعة الثَّانية قَالَ مثْلَ ذَالك فَلَم يجبه أَحد ، فَلَماَ كَانَ في الْجمعة الثَّالثَة، فقَالَ مثْلَ مقَالَته، قَام إِلَيه رجلٌ ممن حضر الْمسجِد فقَالَ:كَلا إِنما الْمالُ مالُنا والْفَيءُ فَيئُنا فَمن حالَ بيننا وبينه، حاكَمناه إَلَى الله بِأَسيافنا. فَنزلَ معاوِيةُ فَأَرسلَ إِلَى الرجلَ فَأَدخلَه، فَقَالَ الْقَوم: هلَك الرجلُ، ثُم دخلَ الناس فَوجدوا الرجلُ معه، علَى السرِيرِ – سرِير الْملك – فَقَالَ معاوِيةُ للناسِ: إِنَّ هٰذَا أَحيانِي أَحياه اللّٰهُ. سمعت رسولُ الله صلَّى اللهُ علَيه وسلَّم يقُولُ: "سيكُونُ بعدى أُمراءُ يقُولُونَ ولا يردُّ علَيهِم ، يتقَاحمونَ في النارِ كَما تتقَاحم الْقردةُ" وإِنِي تكَلَّمت في أَولٍ جمعة فَلَم يردُّ علَى فَخشيت أَنْ أَكُونَ منهم، ثُم تكَلَّمت في الْجمعة الثَّانية فَلَم يردُّ علَى أَحد، فَقُلْت في نفْسِي إِنِي من الْقَومِ، ثُم تكَلَّمت في الْجمعة الثَّالثَة فَقَام هٰذَا الرجلُ فَرد علَى، فَأَحيانِي أَحياه اللّٰهُ.

(حياة الصحابة)

Narrated Sayyiduna Mu'aawiyah (RA) that on the day of *'Qimaamah',* he ascended on the pulpit and while delivering the sermon said, "Riches are our riches, and spoils are our spoils; we will give (from it) to whom we please and deny whom we like". Nobody answered him. In next Friday's sermon, he repeated this statement, again nobody answered him. Third Friday, he again repeated his statement; at this juncture, a man among

those present in the mosque stood and said, “By no means! Riches are our riches and spoils are our spoils”, whosoever comes between it and us we will, by means of swords, litigate him before Allah”. Sayyiduna Mu’aawiyah (RA) descended from the pulpit, and after Friday prayers called the man to his residence. The people said to one another, “the man is finished”. Thereafter, other people joined Sayyiduna Mu’aawiyah (RA) and they found the man seated on a couch beside him. Sayyiduna Mu’aawiyah said to the people, “This man saved me from certain death. I have heard the Messenger of Allah (Sallallahu Alaihi Wasallam) saying, “After me, there will be some rulers who will utter wrong and no one will have courage to correct them; they will all enter into the Fire like the way monkeys enter (into their habitat copying one another).” Sayyiduna Mu’aawiyah (RA) said, “I uttered (in order to test) the statement on the first Friday but nobody corrected me. I became apprehensive of my inclusion among those rulers. The second Friday I repeated my statement, again nobody corrected me; thus, I believed myself one of them. On the third Friday I again repeated my statement and this man stood and corrected me; thus, he resurrected me; may Allah keep him alive.

*(Hayaat-us-Sahaabah)*

**79. Reign of undeserving individuals**

عن رافعِ الطَّائي قَالَ: صحبت أَبا بكْرِ رضي الله عنه في غَزوة فَلَما قَفَلْنا قُلْت: يا أَبا بكْرِ أَوصِني قَالَ: أَقِمِ الصلاةَ الْمكْتوبةَ لوقْتها وأَدّ زكَاةَ مالك طَيِّبةً بِها نفْسك، وصم رمضانَ، وحجِ الْبيت، واعلَم أَنَّ الْهِجرةَ

في الإِسلامِ حسن وأَنَّ الْجِهاد في الْهِجرة حسن ولا تكُن أَميرًا، ثُم قَالَ: هٰذه الإِمارةُ الَّتي ترى الْيوم سبرةً قَد أَوشكَت أَنْ تفْشو وتكْثُر حتٰى ينالَها من لَيس لَها بِأَهلٍ، وإِنه من يكُن أَميرًا فَإِنه من أَطْولِ الناسِ حساباً وأَغْلَظه عذَاباً، ومن لا يكُونَ أَميراً فَإِنه من أَيسرِ الناسِ حساباً وأَهونه عذَاباً لأَنَّ الأُمراءَ أَقْرب الناسِ من ظُلْمِ الْمؤمنِين، ومن يظْلم الْمؤمنِين فَإِنما يخفر اللهَ هم جيرانُ اللهِ وهم عباد الله، واللهِ إِنَّ أَحدكُم لَتصاب شاةُ جارِه أَو بعير جارِه فَيبِيت وارِم الْعضلِ يقُولُ: شاةُ جارِي أَو بعير جارِي فَإِنَّ اللهَ أَحقُّ أَنْ يغضب لجِيرانِه.

(أخرجه ابن المبارك في الزهد، كترل العمال)

Says Raaf'e Talaa'ie, "I accompanied Sayyiduna Abu Bakr (RA) in a military expedition and on return I asked him, "O Abu Bakr (RA), give me some advice". He said, "Offer Fardh (compulsory) prayer at its proper time; give Zakaah wholeheartedly; keep fast for the month of Ramadhan; and perform Hajj. And you must know! Migration is a commendable act in Islam; and Jihaad in migration is praiseworthy; and don't become an emir". He further said, "This emirate which appears to you moving at a snail's pace will soon spread far and wide and ultimately fall into the hands of undeserving individuals. The one who becomes an emir will have a reckoning very long, and punishment severe; and the one avoiding it, will have reckoning comparatively easier, and punishment, light. The reason behind this is that emirs get relatively more opportunities to oppress Mus-

lims, and the person who resorts to oppression breaks the covenant with Allah. Believers are neighbours and bondsmen of Allah. If a calamity befalls on a goat or a camel of any of your neighbours, you spend whole night lamenting - 'my neighbour's goat, my neighbour's camel', verily, Allah has greater right to become wroth on His neighbour's agony.

*(Ibn Mubaarak, Kanzul Ummal)*

## 80. Clash of *Zaahir* (inner) and *Baatin* (outer)

عن محمد بنِ سوقَة قَالَ: أَتيت نعيم بنِ أَبِي هند فَأَخرج إِلَي صحيفةً فَإِذَا فيها: من أَبِي عبيدةَ بن الْجراحِ ومعاذ بنِ جبلٍ إِلى عمر بنِ الْخطَّابِ، سلام عليك، أَما بعد! فَإِنا عهِدنا وأُمر نفْسك لَك مثْلَهم، وأَصبحت وقَد وليت أَمر هٰذه الأُمة أَحمرها وأَسودها يجلس بين يديك الشرِيف والْوضيع، والْعدوُّ والصديق، ولكُلٍّ حصته' من الْعدلِ، فَانظُر كَيف أَنت عند ذٰلك يا عمر! فَإِنا نحذّرك يوما تعنِي فيه الْوجوه، وتجِفُّ فيه الْقُلُوب، وتنقَطع فيه الْحجج لحجة ملك قَهرهم بِجبروته فَالْخلْق داخرونَ لَه'، يرجونَ رحمته ويخافُونَ عقَابه، وإِنا كُنا نحدّثُ أَنَّ أَمر هٰذه الأُمة سيرجِع في آخر أَنْ تكُونَ إِخوانُ الْعلانِيّة أَعداءَ السرِيرة؛ وإِنا نعوذُ بِاللهِ أَنْ ينزِلَ كتابنا إِلَيك سوى الْمنزِلِ الَّذي نزلَ من قُلُوبِنا، فَإِنما كَتبنا بِه نصيحةً والسلام علَيك-

فَكَتب إِلَيهِما عمر بن الْخطَّابِ رضي اللهُ عنه'

من عمر بنِ الْخطَّابِ إِلى أَبِي عبيدةَ ومعاذ بنِ جبلٍ،

سلام عليكُما، أَما بعد! أَتاني كَتابكُما تذْكُران أَنكُما عهِدتُماني وأمـر نفْسِي مهِم مثْلُهم، فَأَصبحت قَد ولِّيت أَمر هذه الأُمة أَحمرها وأَسودها يجلس بين يدي الشرِيف والْوضيع، والْعدوُّ والصديق، ولكُلٍّ حصتـه من الْعدلِ، كَتبتما: فَانظُر كَيف أَنت عند ذٰلك يا عمر! وإِنه لا حولَ ولا قُوةَ عند ذٰلك لعمر إِلا بِاللهِ، وكَتبتما تحذِّرانِّي ما حذرت بِه الأُمم قَبلَنا، وقَديماً كَانَ اختلاف اللَّيلِ والنهارِ بِآجالِ الناسِ يقَرِّبان كُلَّ بعيد ويبليان كُلَّ جديد، ويأتيان بِكُلِّ موعود حتى يصيِّران الناس إِلىٰ منازِلهم من الْجنة والنارِ؛ كَتبتماني يحذِّرانِّي أَنَّ أَمر هٰذه الأُمة سيرجِع في آخرِ زمانِها أَنْ تكُونَ إِخوانُ الْعلانية أَعداءَ السرِيرة، ولَستم بِأُولئك، وهٰذَا لَيس بِزمان ذٰلك، وإِنَّ ذٰلك زمانٌ تظْهر فيه الرغْبةُ والرهبةُ، تكُونُ رغْبةُ الناسِ بعضهم إِلىٰ بعضٍ لصلاحِ دنياهم، كَتبتما بِاللهِ أَنْ أُنزِلَ كتابكُم سوى الْمنزلِ الَّذي نزلَ من قُلُوبِكُما، وإِنكُما كَتبتما بِه نصيحةً وقَد صدقْتما فَلا تدعا الْكتاب إِلَيَّ، فإِنه لا غَنِي عنكُما والسلام عليكُما.

(كترل العمال، مصنف ابن ابي شيبه)

Muhammad bin Suqah says, “I called on Na’eem bin Abi Hind and he showed me a letter wherein it was written:

From Abu Ubaidah bin Jarrah (RA) and Ma’aadh bin Jabl (RA) in service of Umar bin Khattab (RA):

“As-Salamu Alaikum; We want to draw your attention towards the sensitivity of the post held by you; that full powers have been entrusted to you. All kinds of

people whether virtuous or vile, friend or foe will be produced before you, so, everybody should get his share of justice, and it is you to see to your course of action. We alarm you about the day when faces will sweat and hearts parch. Everyone's argument will fail before the argument of Allah—the Supreme. The whole creation will be imploring before Him. People will be seeking His Mercy and terrified of His punishment. A Hadith used to be read out to us that towards the end of time the Ummat's condition will be such that apparently people will live like brothers, but their hearts will be full of enmity towards one another. We have written these words to you out of concern; for God's sake, don't attribute it to something else". Was-Salam Alaik.

Sayyiduna Umar (RA) wrote in his reply:

"As-Salamu Alaikum; I received your letter wherein you have written that you want to draw my attention towards the sensitivity of the post I am holding; that full powers have been entrusted to me. All kinds of people whether virtuous or vile, friend or foe will be produced before me and everybody should get his share of justice. You have written that it is now up to me to see to my course of action. (Submitted as reply is) At such a juncture, Umar doesn't have any choice other than the success granted by Allah to remain protected from vice, and steadfast on the right track.

You have also warned me about which the previous nations were alarmed. From the very beginning, the rotation of day and night has kept on diminishing peoples' time limit. The day and night turn the distant into near, the new into old; and reveal whatever is promised - at its destined time. This process will continue until peo-

ple will reach their destinations i.e., into the Garden or the Fire.

You, while alerting me, have written that towards the end of time, the Ummat's condition will be such that apparently people will live like brothers, but their hearts will be full of enmity towards one another. Have satisfaction on the fact that neither are you among those people, nor is this that very era. That will be the era when fear and greed will be easily noticeable, and people will have association completely materialistic in nature.

You have written that this letter has been penned down by you out of concern, and for God's sake not to attribute it to something else. This you have written quite rightly and you must continue doing so, as I am not independent of you(r) (profitable advices).
Was-Salam Alaikuma.

*(Kanzul Ummal,*
*Musanah Ibn Abi Shaibah)*

## 81. (Antichrist) *Dajjal's* sect

عن حذَيفَةَ بنِ الْيمان رضي اللهُ عنه' عنِ النبي صلّى اللهُ علَيه وسلَّم سيكُونُ في آخرِ الزمان قَوم يقُولُونَ لا قَدر فَإِنْ مرِضوا فَلاَ تعودوهم وإِنْ ماتوا فَلاَ تشهدوهم فَإِنهم شيعةُ الدجالِ وحق علىٰ اللهِ عز وجلَّ أَنْ يلْحقَهم بِه.

(مسند أبو داؤد طيالسي)

Narrated Sayyiduna Hudhaifa (RA) that the Prophet (Sallallahu Alaihi Wasallam) said, "Some people towards the end of time will say, "there is nothing called

Taqdeer (destiny)”. If they fell ill, do not pay them a sick visit, and if they die, do not attend to their funerals”.

*(Musnand Abu Dawood Tayaalisi)*

**82. Refutation of Islamic fundamentals**

عنِ ابنِ عباسٍ رضي اللهُ عنه' قَالَ قَالَ عمر رضي اللهُ عنه' إنه' سيكُونُ ناس يكَذّبونَ بِالدجالِ، ويكَذّبونَ بِطَلُوعِ الشمسِ من مغرِبِها، ويكَذّبونَ بِعذَابِ الْقَبرِ، ويكَذّبونَ بِالشفَاعَة، ويكَذّبونَ بِالْحوضِ، ويكَذّبونَ بِقَومٍ يخرجونَ من النارِ بعد ما إِمتحشوا.

(عب، ش والحارث، ق في البعث،

كترل العمال 388ج 2)

Narrated Sayyiduna Ibn Abbas (RA) that Sayyiduna Umar (RA) said, “In future, some people will reject the emergence of Dajjal; reject the rising of the sun from the west before the Hour; reject the torture in the grave; reject the intercession; reject *Hauz-i-Kawther* (fount of abundance); reject that the people who after burning in the Fire will be taken out.

*(Kanzul Ummal)*

**83. Vicissitudes of time**

قَالَ ابن جرِيرٍ في تهذيبِ الآثَارِ: حدثَني أَبو حميد أَلْحمصي أَحمد بن الْمغيرة حدثْنا عثْمانُ بن سعيد عن محمد بنِ مهاجرٍ حدثْني الزُّبيـديُّ عنِ الزهرِيِّ عن عروةَ عن عائشةَ رضي اللهُ عنها وعنهم أَنّها قَالَت: يـا ويح لَبِيد حيثُ يقُولُ:

ذَهب الَّذين يعاش في أَكْنافهم

وبقيت في خلْف كَجلْد الأَجرب

قَالَت عائشةُ: لَو أَدرك زماننا هذَا! قَالَ عروةُ رحم اللهُ عائشةَ فكَيف لَو أَدركَت زماننا هذَا ثُم قَالَ الزهرِي: رحم اللهُ عروةَ فكَيف لَو أَدرك زماننا هذَا! ثُم قَالَ الزُّبيديُّ: رحم اللهُ الزُّهرِيُّ فكَيف لَو أَدرك زماننا هذَا! قَالَ محمد: وأَنا أَقُولُ: رحم اللهُ الزُّبيدي فكَيف لَو أَدرك زماننا هذَا! قَالَ أَبو حميد قَالَ عثْمانُ: ونحوه نقُولُ: رحم اللهُ محمداً فَكَيف لَو أَدرك زماننا هذَا! قَالَ ابن جرِير قَالَ لَنا أَبو حميد: رحم اللهُ عثْمانُ فكَيف لَو أَدرك زماننا هذَا! قَالَ ابن جرِير: رحم اللهُ أَحمد بن الْمغيرة فكَيف لَو أَدرك زماننا هذَا-

(أخرجه عبد الرزاق في مصنفه (11/246)

وقال المعلق: أخرجه ابن المبارك عن معمر: صفحة 60 رقم 183.

ص).

قَالَ الْعبد الضعيف اَلْجامع رحمهم اللهُ جميعا فكَيف لَو أَدركُوا زماننا هذَا.

Imam Zuhri (RA) narrates from Urwah (RA) that Sayyida Aisha (RA) once recited the following couplet of Labeed:

ذهب الذين يعاش في أكنافهم

وبقيت في خلف كجلد الأجرب

*"Those people have left in whose flank life used to pass.*

*And left behind am I with the inept”*

(After reciting this) Sayyida Aisha (RA) said, “It is astonishing that Labeeb says like this about his contemporaries, if he were to witness the era we are in, what would have been his opinion?” Urwah says, “May Allah have mercy on Aisha, if she were to witness the era we live in, what would have she said?” Imam Zuhri said, “May Allah have mercy on Urwah, if he were to witness the era we live in, what would have he said?” Zubaidi, the student of Imam Zuhri, said, “May Allah have mercy on Zuhri, if he were to witness the era we live in, what would have he said?” Muhammad bin Muhaajir, the student of Zubaidi (RA) said, “May Allah have mercy on Zubaidi, if he were to witness the era we live in, what would have he said?” Uthmaan bin Sa’eed, the student of Muhammad bin Muhaajir (RA), said, “May Allah have mercy on Muhammad bin Muhaajir, if he were to witness the era we live in, what would have he said?” Abu Hamid, the student of Uthmaan bin Sa’eed (RA), said, “May Allah have mercy on Uthmaan, if he were to witness the era we live in, what would have he said?” Imam ibn Jareer, the student of Abu Hameed (RA), said, “May Allah have mercy on our teacher Abu Hameed, if he were to witness the era we live in, what would have he said?” Me, a worthless soul, tells, “May Allah have mercy on all of them, if they were to witness the era we live in, what would have been their condition?”

*(Kanzul Ummal)*

**84. Doubt-raising through Qur’an**

عن عمر بنِ الْخطَّابِ رضي اللهُ عنه‘ أَنه‘ قَالَ: سيأْتي ناس يجادلُونكُم

بِشبهات الْقُرآن فَخذُوهم بِالسُّنَنِ فَإِنَّ أَصحاب السُّنَنِ أَعلَم بِكتاب الله.

(الدارمي ونصر المقدسي في الحجة، واللالكائي في السنة، وابن عبد البر (من المنتخب ووقع في الأصل وابن عبد الله) في العلم، وابن أبي زمنين في أصول السنة والأصبهاني في الحجة وابن النجار).

(الكنز العمال)

Sayyiduna Umar (RA) says, "Soon, some people will arise and create doubts (regarding the faith) through Qur'an (by wrong interpretations) and dispute with you. Curb them by the Sunnah, because those well versed with the Sunnah know (the correct meaning of) the Book of Allah.

*(Kanzul Ummal)*

**85. Claim of Qur'anic invitation**

عن ابن مسعود علَيكُم بِالْعِلْمِ قَبلَ أَنْ يقْبض ، وقَبضه أَنْ يذْهب بِأَصحابِه ، وعلَيكُم بِالْعِلْمِ فَإِنَّ أَحدكُم لاَ يدرِى متى يفْتَقَر إِلَيه أَو يفْتَقَر إِلَى ما عنده ، وإِنكُم ستجِدونَ أَقْواماً يزعمونَ أَنهم يدعونكُم إِلَى كتابِ اللَّه وقَد نبذُوه وراءَ ظُهورِهم ، فَعلَيكُم بِالْعِلْمِ وإِياكُم والتبدُّع ، وإِياكُم والتنطُّع ، وإِياكُم والتعمُّق ، وعلَيكُم بِالْعتيقِ.

(سنن دارمي)

Sayyiduna Abdullah bin Mas'ood (RA) says, "Acquire (religious) knowledge before it is taken away. The with-drawal of knowledge is that scholars will pass away.

Obligate yourself to acquire knowledge as none of you knows when and where he may require it or others may need (something) of his knowledge. Soon you will find some people claiming to invite you as per the Book of Allah, though, they will have turned their backs towards it. Therefore, stay firm and determined on the knowledge. Beware of novel heresy, hairsplitting interpretations, and unnecessary scrutiny. Stick to the traditional path (of virtuous predecessors).

*(Sunan Daarmi)*

**86. Wrong interpretation of Sunnah**

عن عبد اللّه قَالَ : كَيف أَنتم إِذَا لَبستكُم فتنةٌ يهرم فيها الْكَبِ ويربو فيها الصغ ، إِذَا ترِك منها شىءٌ قيلَ تركَت السُّنةُ؟ (و فى رواية ويتخذُها الناس سنةً ، فَإِذَا غُيِّرت قَالُوا غُيِّرت السُّنةُ؟) قَالُوا : ومتى ذَاك؟ قَالَ : إِذَا ذَهبت علَماؤكُم وكَثُرت جهلاَؤكُم ، وكَثُرت قُراؤكُم وقَلَّت فُقَهاؤكُم ، وكَثُرت أُمراؤكُم وقَلّت أُمناؤكُم ، والْتمست الدُّنيا بِعملِ الآخرة وتفُقّه لغيرِ الدِّينِ.

(رواه دارمي باب تغير الزمان و ما يحدث فيه)

و أخرج الإمام مالك في جامع الصلاة أَنَّ عبد اللّه بن مسعود قَالَ لإِنسان إِنك فى زمان كَثير فُقَهاؤه قَليلٌ قُراؤه تحفَظُ فيه حدود الْقُرآن وتضيع حروفُه قَليلٌ من يسأَلُ كَثير من يعطى يطيلُونَ فيه الصلاَةَ ويقْصرونَ الْخطْبةَ يبدُّونَ أَعمالَهم قَبلَ أَهوائِهم وسيأتى علَى الناسِ زمانٌ قَليلٌ فُقَهاؤه كَثير قُراؤه يحفَظُ فيه حروف الْقُرآن وتضيع حدوده كَثير

من يسأَلُ قَليلٌ من يعطى يطيلُونَ فيه الْخطْبَةَ ويقْصرونَ الصلاَةَ يبدُّونَ فيه أَهواءَهم قَبلَ أَعمالِهم.

Sayyiduna Abdullah bin Mas'ood (RA) used to say, "How will you be when *fitnah* (affliction) will penetrate you; middle-aged people will turn old and children adults. People will declare this very *fitnah* (affliction) as Sunnah, for if eschewed, it will be said that Sunnah has been abandoned. It was asked, "When will it happen?" It was replied, "When your Ulema will keep on departing and there is huge abundance of (literate but) ignorant people; there will be myriad of Qur'an reciters but scarcity of jurists (Fuqahaa); numerous emirs but scant number of trustworthy; (Mundane) world will be earned against the deeds of the Hereafter; and the knowledge of Islamic law will be acquired for the purpose other than Faith.

*(Daarmi)*

It is related in a Hadith quoted in Mota Imam Maalik that Sayyiduna Abdullah Ibn Mas'ood while advising a man said, "You are in a time when - there is good number of jurists (Fuqaha) but few Qur'an reciters. Presently, the limits set by the Qur'an are guarded more than its letters; few are those who beg and many who donate; Salaah is lengthy and Khutba short; people put their actions ahead of their desires. Such a time will come upon people when - there will be few jurists (Fuqaha) but myriad of Qur'an reciters; the letters of the Qur'an will be guarded carefully whereas its limits trespassed; abundance of beggars but scarce donors; Khutba (lecture) will be extensive but Salaah very brief; and people will

put their desires ahead of their actions."

**87. Conjecturing in religious issues**

عن عبد اللّه قَالَ : لاَ يأتى علَيكُم عام إِلاَّ وهو شرٌّ من الّذى كَانَ قَبلَه ، أَما إِنِّى لَست أَعنِى عاماً أَخصب من عامٍ ولاَ أَمـ اً خيراً من أَمـ ـ ٍ ، ولَكن علَماؤكُم وخياركُم وفُقَهاؤكُم يذْهبونَ ، ثُم لاَ تجِدونَ منهـم خلَفاً ويجِىءُ قَوم يقيسونَ الأُمور بِرأْيِهِم.

(دارمي)

Sayyiduna Abdullah bin Mas'ood says, "Every succeeding year will be bad for you than the preceding one. I don't mean to say that previous year will be good in (food) productivity, or a rich man will be better off than his fellow; what I mean is that Ulema, virtuous, jurists will pass away one by one and you won't be able to find their substitute. (At that time of dearth of virtuous people) such people will arise who will 'solve' religious issues on mere self conjecture.

*(Daarmi)*

**88. Motive behind acceding to innovation - to gain fame**

عن يزِيد بن عميرةَ وكَانَ من أَصحابِ معاذ بنِ جبلٍ أَخبره قَالَ كَانَ لاَ يجلس مجلسًا للذِّكْرِ حـ يجلس إِلاَّ قَالَ اللّه حكَم قسطٌ هـ ـلـ ـَك الْمرتابونَ فَقَالَ معاذُ بن جبلٍ يومًا إِنَّ من ورائكُم فتنًا يكْثُر فيها الْمـ ـالُ ويفْتح فيها الْقُرآنُ حتى يأْخذَه الْمؤمن والْمنافق والرجلُ والْـ ـمـ ـرأَةُ

والصغ  والْكَبِ  والْعبد والْحرُّ فَيوشك قَائلٌ أَنْ يقُولَ ما لل ـنـ ـاسِ لاَ
يتبِعونِى وقَد قَرأْت الْقُرآنَ ما هم بِمتبِعى حتى أَبتدع لَهم غَيره فَإِياكُ ـم
وما ابتدع فَإِنَّ ما ابتدع ضلاَلَةٌ وأُحذِّركُم زيغةَ الْحكيمِ فَإِنَّ الشيطَانَ قَد
يقُولُ كَلمةَ الضلاَلَة علَى لسان الْحكيمِ وقَد يقُولُ الْمنافق كَلمةَ الْحقِّ.
قَالَ قُلْت لمعاذ ما يدرِينِى رحمك اللَّه أَنَّ الْحكيم قَد يقُولُ كَلا ـمـ ـةَ
الضلاَلَة وأَنَّ الْمنافق قَد يقُولُ كَلمةَ الْحقِّ قَالَ بلَى اجتنِب من كَ ـلاَمِ
الْحكيمِ الْمشتهِرات الَّتى يقَالُ لَها ما هذه ولاَ يثْنِينك ذَلك عنه فَإِنه لَعلَّه
أَنْ يراجِع وتلَق الْحق إِذَا سمعته فَإِنَّ علَى الْحقِّ نورا.

(أبو داؤد)

The student of Sayyiduna Ma’aadh bin Jabl, Sayyiduna Yazeed bin Umair (RA), says that whenever Sayyiduna Mu’aadh seated himself to deliver sermon he used to say, “Allah is Arbitrator; Allah judges with equity. Those who doubted were destroyed”. One day Sayyiduna Mu’aadh said, “There will arise myriad of *fitnah* (trials and tribulations) after you. At that time wealth will be in abundance. Qur’an will be open (for everyone) where from believer as well as hypocrite, man as well woman, young as well as old, slave as well as freeman, will extract proof. Not improbable, one may say, “What is the matter?, I have read Qur’an, still nobody follows me. People won’t follow me until I put before them novel ideas”. [So, said Sayyiduna Mu’aadh (RA)]: “Beware of innovating (your faith) because such an innovation is misleading. I warn you against errors of

scholar because Satan sometimes makes even a learned man to deliver a statement that is misleading. Also, at times even a hypocrite utters what is truth". (The narrator says) I asked, "How am I going to find out that a scholar has uttered a misleading statement, and hypocrite the truth? (After all, what is the touchstone of truth and falsehood?)" He said, "Yes (I will tell you), avoid the statement of the scholar against which other specialists in the field raise their objection (and this itself proves him wrong). Nevertheless, don't get disgusted with him because of that single error for he may acknowledge his fault. (But, if he remains persistent on his mistake, then such a person is no scholar but an unenlightened soul). Also, from whosoever you happen to listen the true word, accept it, because with the truth, there is (noor) radiance.

*(Abu Dawood)*

### 89. Spurning the Qur'anic *Muhkamaat* (basic or fundamental) and pursue the *Mutashabihaat* (allegorical)

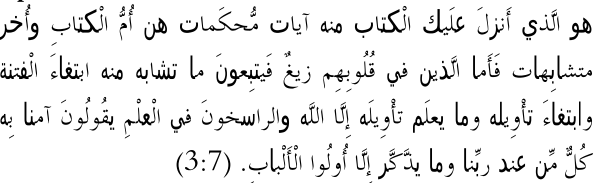
عن عائشةَ رضي اللهُ عنها قَالَت قَرأَ رسولُ اللهِ صلَّى اللهُ علَيه وسلَّم هٰذه الآيةَ هو الَّذي أَنزلَ علَيك الْكتاب منه آيات مُّحكَمات و قَرأَ إِلىٰ وما يذَّكَّر إِلَّا أُولُوا الْأَلْبابِ. قَالَت قَالَ رسولُ اللهِ صلَّى اللهُ علَيه وسلَّم فَإِذَا رأَيت ..... (وعند المسلم) رأَيتم الَّذين يبتغونَ ما تشابه منه' فَأُولئك سماهم اللهُ فَاحذروهم.

(مشكوة المصابيح)

Sayyida Aisha (RA) says that the Messenger of Allah (Sallallahu Alaihi Wasallam) recited the following verse: "*(He is the One who has revealed to you the Book (the Qur'an). Out of it there are verses that are Muhkamaat (basic or fundamental)………Only the men of understanding observe the advice)*, and then said, "When you see those people who while leaving the Muhkamaat are in quest of the Mustabihaat, then, know that they are the people Allah speaks about in this verse (like this) (that they have perversity in their hearts), so, stay away from them".

*(Mishkaat)*

**Complete verse is as follows:**


هو الَّذي أَنزلَ علَيك الْكتاب منه آيات مُّحكَمات هن أُمُّ الْكتابِ وأُخر
متشابِهات فَأَما الَّذين في قُلُوبِهِم زيغٌ فَيتبِعونَ ما تشابه منه ابتغاءَ الْفتنة
وابتغاءَ تأْوِيله وما يعلَم تأْوِيلَه إِلَّا اللَّه والراسخونَ في الْعلْمِ يقُولُونَ آمنا بِه
كُلٌّ مِّن عند ربِّنا وما يذَّكَّر إِلَّا أُولُوا الْأَلْبابِ. (3:7)

*He (Allah) is that Who revealed to you the Book (the Qur'ān), wherein are verses secured against undefined meanings (i.e, their meanings are explicit), and it is these verses which are principle and fundamental (i..e, the unclear ones are made to speak in accordance with the explicit ones). And some others are those whose definite meaning is hidden/unknown, whether because of being abstract in nature or due to contradiction with the explicit text. So, those in whose hearts is perversity go after such part of it whose meaning is unclear/hidden/unknown, seeking (to create) discord, and search for its interpretation that meets their desires in order to make it a basis for their ill belief, while no one knows their (correct) interpretation except Allah (or, if and as much as, He Himself reveals through Qur'an or*

*Hadith explicitly or by hints, only that much will be known, and nothing more than that); and those well-grounded (and sagacious) in (religious) knowledge say (regarding these verses): "We believe therein; all (verses - explicit or whose meaning is hidden/unclear) is from our Lord. (So, whatever be their meaning and objective in reality, is true)" Only the men of understanding observe the advice (i.e., this is what is demanded of the intellect, to get engrossed into the beneficial and necessary issues and avoid harmful and unnecessary ones). (Bayaanul Qur'an - Hakeemul Ummah, Hadhrat Mawlana Thanvi (RA)) (3:7)*

## 90. Result of gluttony and stupidity - rejection of Sunnah

عنِ الْمقْدامِ بنِ معديكَرِب عن رسولِ اللّه صلَّى اللهُ علَيه وسلَّم أنه قَالَ أَلاَ إِنِّى أُوتيت الْكتاب ومثْلَه معه أَلاَ يوشك رجلٌ شبعانُ علَى أَرِيكَته يقُولُ علَيكُم بِهذَا الْقُرآن فَما وجدتم فيه من حلاَلٍ فَأَحلُّوه وما وجدتم فيه من حرامٍ فَحرِّموه وإِنَّ ما حرم رسولُ اللهِ صلَّى اللهُ علَيه وسلَّم كَما حرم اللهُ.

(أبو داؤد، دارمي، مشكوة المصابيح)

Narrated Sayyiduna Al-Miqdam ibn Ma'dikarib (RA) that the Messenger of Allah said, "Beware! I have been given the Qur'an and something like it (revelation necessarily to be followed, termed as Sunnah). Beware! shortly in the future, a replete man propped on his couch (which is a sign of arrogance) will arrogantly say, "O People! Adhere only to the Qur'an; what you find in it permissible treat that permissible, and what you find in it prohibited treat that prohibited (i.e., don't refer to Sun-

nah in order to understand Qur'an). [Whereas known is the fact that anything which the Messenger of Allah (Sallallahu Alaihi Wasallam) terms as permissible or prohibited, is only as per the decree of Allah]. So, anything termed as prohibited by the Holy Prophet (Sallallahu Alaihi Wasallam) is similar to (and required to be refrained from) the thing prohibited by Allah. (But, due to arrogance and stupidity, he will not understand such a simple and intelligible issue).

*(Abu Dawood, Daarmi, Mishkaat)*

**91. Bribe in religious matters**

عن معاذ رضي اللهُ عنه' عن النبي صلّى اللهُ عَلَيه وسلّم قَالَ: خذُوا الْعطَايا ما دام عطَاءً، فَإِذَا صار رِشوةً علىٰ الدّينِ فَلا تأخذُوه'، ولَستم بتارِكيه يمنعكُم الْفَقْر والْحاجةُ، أَلا إِنَّ رحى الإِسلامِ دائرةٌ، فَدوروا مع الْكتابِ حيثُ دار، أَلا إِنَّ الْكتاب والسُّلْطَانَ سيفْترِقَانَ فَلا تفَارِقُوا الْكتاب. أَلا إِنه' سيكُونُ علَيكُم أُمراءٌ يقْضونَ لأَنفُسِهم مالا يقْضونَ، فَإِنْ عصيتموهم قَتلُوكُم وإِنْ أَطَعتموهم أَضلُّوكُم. قَالُوا: يا رسولَ اللهِ كَيف نصنع؟ قَالَ:كَما صنع أَصحاب عيسٰى بنِ مريم ، نشروا بِالْمناشيرِ وحملُوا على الْخشبِ وموت في طَاعة اللهِ خير من حياة في معصية اللهِ.

(الطبراني كما في مجمع الزوائد

وابن عساكر نحو وابن مسعود كما في الكتر العمال)

Sayyiduna Mu'aadh quotes the statement of the Prophet (Sallallahu Alaihi Wasallam), "Accept gift as long as it remains a gift, but once it becomes bribe with regard to

religious matter, refuse it. However (it seems that), you (the general masses of the Ummah) won't leave it because destitution and necessity will compel you. Beware! The quern of Islam will remain in rotation, so, wherever the Book of Allah turns, follow it (don't mould it according to your desires). Beware! Soon, such rulers will rule over you, proposing (whatever they like) for themselves and not for others. If you disobey them, they will kill you; and if you obey them, they will (because of faithlessness) mislead you. The Sahaaba (RA) asked, "O Messenger of Allah! What shall we do (in such a situation)?" He said, "Do, what the companions of Isa bin Maryam (AS) did, they were cleaved by saws; sent to gallows (still they remained steadfast on faith); it is far better to die in Allah's obedience than to live a life of disobedience.

*(Tabaraani, Kanzul Ummal)*

## 92. Era, when one shall be put to shame for offering Salaah

ستكُونُ فتنةٌ يفَارِق الرجلُ فيها أَخاه وأَباه تطير الْفتنةُ في قُلُوبِ الرِّجالِ منهم إِلى يوم القيامة ح يع الرجلُ فيها بِصلاته كَما تعيَّر الزان يـةُ بزِناها.

(طبراني عن ابن عمر، كترل العمال)

Narrated Sayyiduna Abdullah bin Umar (RA) that a day will come when a person will dissociate himself from his brother and father, and among them will be people whose hearts will be taken over by *Fitnah* (affliction)

until the day of Qiyaamah; as far as, a person will be put to shame for offering Salaah the way it is done with a prostitute for committing adultery.

*(Tabaraani, Kanzul Ummal)*

## 93. Warning against dying the beard black

أَخبرنا عبد الرحمنِ بن عبيد اللّه الْحلَبىُّ عن عبيد اللّه وهو ابن عمـرٍو عن عبد الْكَرِيمِ عن سعيد بنِ جبيرٍ عنِ ابنِ عباسٍ رفَعه أَنه قَالَ قَـوم يخضبونَ بِهذَا السواد آخر الزمان كَحواصلِ الْحمامِ لاَ يرِيحونَ رائحـةَ الْجنة

(نسائي، أبو داؤد، مسند أحمد)

Narrated Ibn Abbas that the Prophet (S) said, "Towards the end of time people will dye their beards black similar to a pigeon's stomach; they won't even smell the fragrance of the Paradise".

*(Nasa'ie, Abu Dawood, Ahmad)*

## 94. Temporal gossip-gatherings inside mosques

عنِ ابنِ مسعود قَالَ قَالَ رسولُ اللّه صلّى اللّه علَيه وسلّم سيأتي علَى الناسِ زمانٌ يقْعدونَ في الْمساجِد حلَقًا حلَقًا , إِنما همتهم الدُّنيا , فَلا تجالسوهم , فَإِنه لَيس للّه فيهِم حاجةٌ.

(أخرجه الطبراني في المعجم الكبير،

السنن الواردة في الفتن وغوائلها والساعة والشراطها)

Narrated Abdullah bin Mas'ood that the Messenger of Allah (S) said, "A time will come when people will gather inside mosques to gossip temporal matters; don't sit with them for Allah is in no need of such people".

*(Tabaraani)*

## 95. Myriad of stupid people

عن عبد الله بنِ عمر أَنَّ رسولُ اللهِ صلَّى اللهُ علَيه وسلَم قَالَ إِنَّ م ن
عَلَامات الساعة أَنْ تعزب الْعقُولُ، وتنقُص الْأَحلَام

(رواه الطبراني، النهاية في الفتن والملاحم)

Narrated Abdullah bin Umar (RA) that the Messenger of Allah said, "Among the signs of the Hour is that intellect will peter out and there will be myriad of stupid people.

*(Tabaraani)*

## 96. Era, when time will loose its blessings

عن أَنسِ بنِ مالك قَالَ قَالَ رسولُ اللّه صلى الله عليه وسلملاَ ت قُ وم
الساعةُ حتى يتقَارب الزمانُ فَتكُونُ السنةُ كَالشهرِ والشهر كَالْجمع ة
وتكُونُ الْجمعةُ كَالْيومِ ويكُونُ الْيوم كَالساعة وتكُونُ الساعةُ كَالضرمة
بِالنارِ

(رواه الترمزي، مشكوة)

Narrated Anas (RA) that the Messenger of Allah said, "The Hour will not take place until the 'Time' shrinks down to the extent that year would amount to month, month to week, week to day, day to hour, and hour to an

up going fire-ball".

*(Tirmidhi, Mishkaat)*

تمت بفضل الله عز اسمه

*Completed by the grace of Allah, glory to His name.*

* * *